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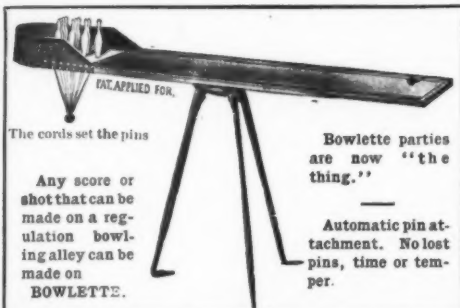
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THE LOWER PART OF THE DARIEL GORGE

See page 253.

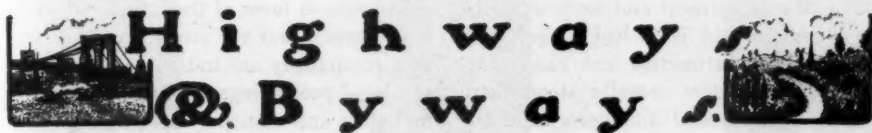


# THE CHAUTAUQUAN

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DECEMBER, 1902.

No 3



It cannot be said that the results of the state and national elections of November 4 were unexpected or extraordinary. The French have a saying to the effect that it is the unexpected which always happens; in the instance in question it was the expected and foreseen that came to pass. For many months the drift had favored the Democrats, and they were practically certain of material gains. Such gains were registered on election day. But there had been no signs of an "upheaval", or what is called in political jargon "a tidal wave", and none overwhelmed either party on the fateful day. The pendulum is swinging in the Democratic direction; but the reaction is not acute.

The Republicans have retained control of the house of representatives (the senate was at no time in doubt) and of all the states which for the last several years have been in their column. Reduced majorities or pluralities were the rule, though there were some notable exceptions. Ohio and Colorado belong to the latter. In New York the issue seemed doubtful, and many impartial observers expected Democratic success. But Governor Odell was re-elected, and his plurality, though small absolutely, is not surprisingly so when compared with the margin which the Republicans obtained at the previous off year election, in 1898, when Mr. Roosevelt, then, as now, immensely popular, was their candidate for governor.

An "unwritten law" of American politics is that the party placed in power at a presidential election sustains heavy losses in the mid-term contest two years

later. These losses generally involve the house of representatives, which is captured by the minority party. A glance at the history of national campaigns demonstrates this beyond question. The tradition, however, was overridden in 1898, when the Republicans saved the house by a majority of thirteen, and it is again overridden this year, when the Republicans rejoice in a substantial majority of twenty-eight. Clearly, the forces which have been at work since 1894 have not spent themselves.

It is true that the Democrats have been reconciling their differences, dropping their bones of contention and endeavoring to reunite and rehabilitate their party. Ex-President Cleveland and several of his close associates in the administration of 1892-96 earnestly supported the Democratic candidates and issues, and it has indeed been asserted that all the sound-money Democrats who left their party in 1896 were back within the fold. However this may be, it is evident that the majority of the people of the eastern, middle-western and western states are opposed to any material change in the present policies of the nation.

The outcome of the election is generally regarded as a vote of confidence in President Roosevelt and his announced program of legislation. According to Congressman Babcock, chairman of the congressional committee, the Republican victory is due to "the splendid attitude of the president on the question of the trusts, the tariff and the coal strike", and "if the party had ignored the tariff question, it would have met with defeat". The

great "feature" of the Republican campaign was "the Iowa idea" with regard to trusts and the tariff, and but for this and the definite recognition of the need of tariff readjustment and reciprocity the Democrats would have had a monopoly of a popular, attractive and vital principle. As matters actually stood there was no fundamental difference, no dominating issue, between the two great parties with regard to the pressing subjects of the day. In these circumstances the results of the election are regarded as entirely natural.

The fifty-eighth congress will be called upon to deal with these two complex and difficult problems—tariff and trust regulation. President Roosevelt's addresses and the comprehensive address of the attorney-general have defined the administration's position on these questions, and bills embodying its practical application will doubtless be presented in the early part of the first session. Had the Democrats carried the house they could not, with the senate and executive in opposition to them, enact any legislation of a contentious sort. For this reason several prominent Democrats openly declared during the campaign that success at the polls would be of no advantage to their party and that defeat should not be treated as a serious reverse.



#### The Lessons of the Coal Strike

Upon the facts of the settlement of the great contest in the anthracite field it is hardly necessary to say much at this time. Every newspaper reader is aware that after rejecting, in a particularly offensive way, the president's suggestions of peace and concessions, the operators were forced by political and industrial pressure to consent to arbitration by a national commission. Public opinion extorted this compromise, for in press, pulpit, and forum the operators were left with few defenders, and even conservative newspapers and statesmen (including Mr. Richard Olney, ex-attorney-general and ex-secretary of

state) had denounced them as "systematic and unblushing law-breakers". A conference of state and municipal representatives, held at Detroit, had adopted radical resolutions in favor of the exercise of eminent domain over the mines, the adoption of a compulsory arbitration act and various legal proceedings, under the national and state anti-monopoly acts, against the operators' combination. In New York proceedings had been actually instituted, and at Boston a suit for a receivership over the properties had been begun by certain coal consumers on the theory that the public had an interest in the mining of coal and a legal right to demand a continuous supply of that product at reasonable rates.

In these circumstances surrender was inevitable. The operators undertook to limit the president's discretion by designating the *classes* and *conditions* of those from whom arbitrators might be chosen, but even these limitations had to be considerably relaxed. President Roosevelt appointed six commissioners and a recorder, and the miners, at Mr. John Mitchell's advice and instance, voted in convention to accept the terms of the modified proposition and resume work. The recorder, Colonel Wright, has since been made a commissioner.

All the questions at issue between the operators and their employees are to be heard and determined by the able, competent, and upright body appointed by the president. The miners' organization is not directly recognized, but Mr. Mitchell and any associates he may select are to represent the miners of the numerous collieries and companies at the hearings before the commission. The decision is to be binding—morally, of course—for a period of three years.

What may be considered the chief lesson or lessons of the strike and the mode of its termination? The law had little to do with the settlement. President Roosevelt had distinctly disclaimed any legal right to intervene, and it is abund-

## HIGHWAYS AND BYWAYS



**CARROLL D. WRIGHT**  
United States Commissioner of Labor.



**THOMAS H. WATKINS**  
Of Scranton, Pennsylvania.



**BISHOP JOHN L. SPALDING**  
Of Peoria, Illinois.



**GEORGE GRAY**  
Judge of the United States Circuit Court.



**E. E. CLARK**  
Grand Chief of the Order of Railway Conductors.



**GEN. JOHN M. WILSON**  
U. S. A., Retired.



**E. W. PARKER**  
Chief statistician of the coal division of the United States Geological Survey.

antly clear, aside from this significant fact, that existing statutes and recognized constitutional principles practically leave the third party, the public, without any protection. They have reference to different economic and social conditions. They emphasize the right to strike, the right to work, the right of free contract, the right of the employer or workman to pursue his interest in his own way within certain limits, and the consumer is supposed to be amply protected by the operation of supply and demand, by the free play of individual interests and the "economic harmonies".

In the pre-trust and combination era this policy worked well—or well enough. But the industrial situation has undergone a great change. Competition is disappearing, and powerful unions are now confronting and confronted by capitalistic trusts. Conflicts between a union of many thousand men and a wealthy consolidated corporation or combination of corporations have very different effects from small controversies between unorganized workmen, or weak local unions, and independent capitalists. Today the unlimited freedom of striking or of locking out may involve widespread misery, paralysis, and ruin. Must the public, and especially the poorer classes, generally the worst sufferers in the case of a serious in-

PORTRAITS OF MEMBERS OF THE STRIKE COMMISSION.

dustrial disturbance, endure the evils of strikes and lockouts?

Extra-legal intervention has proved successful in the coal strike, but there is no



assurance of equal success in any other case. It is indeed held by some that the president has established a new and important precedent and that by a sort of unwritten law the function of the national government has been enlarged, so that henceforth capital and labor will have to reckon with the rights and claims of the public as championed by the

executive authorities. This is a superficial view, however, for in a government of law, controlled by a written constitution, there is no way of enforcing "extra-legal" decrees or compelling obedience to executives acting in the name of undefined and uncertain moral principles. If compulsory arbitration be desirable—and the coal strike was settled by *moral* compulsion—is it not necessary and proper to provide for such arbitration, leaving nothing to caprice, individual temperament, and the accident of politics?

These are the questions pushed to the forefront of discussion by the anthracite troubles, and, as has been pointed out heretofore in these columns, not a few conservative editors and public men, and even certain individualistic economists, are beginning to advocate the definitive subordination of private interests to public ones and the establishment of industrial arbitration by express enactment.

There are those who are not prepared to go to this length who yet admit that some measures ought to be taken to prevent the recurrence of grave conflicts be-

tween labor and capital. Public investigation and the fixing of responsibility by authoritative report has been suggested. This would be a mode of controlling and concentrating public opinion, and thus forcing concession or arbitration by moral suasion. On the other hand, even compulsory arbitration is deemed inadequate by the more radical elements, and the movement for public ownership and operation of "natural monopolies" has received a decided impetus. "The operators have made more socialists than all the books that have been written in support of socialism," is a common observation in the press.

Beyond question the coal strike will prove a turning point in the politico-industrial history of the country.



#### Attorney-General Knox on the Trusts

Among the most suggestive, thoughtful and interesting addresses delivered in recent years on the question of combinations and their further regulation that delivered by Mr. Philander C. Knox, attorney-general of the United States, at Pittsburg, deserves a high place. Mr. Knox's conclusions have been challenged, but it is impossible to dismiss them lightly. He



HIS FIRST SMOKE

—Minneapolis Journal.

has given lawyers, politicians, legislators, and students "food for thought".

The following questions were put and answered in the able address:

Are there evils in modern combination? If so, what are they?

Can they be cured or eradicated by legislation, without the preliminary adoption of a constitutional amendment increasing the power of congress over corporate production, industry, and commerce? In other words, does the Sherman trust act of 1890 exhaust the authority of congress under the clause of the constitution relating to the regulation of commerce between the states, or is it possible to extend the scope of that act and reach, in some way, combinations not now covered or affected by it?

Mr. Knox answered these vital and connected queries by saying that very serious evils are possible, and even existent, in present-day combinations, over-capitalization, artificial prices, restriction of output, and improper restraint of competition being the most noxious of them; that additional regulation is necessary and desirable, and that the act of 1890 does not exhaust the power of congress in the premises.



"What are you doing, my pretty maid?"

"I'm doing the People, kind sir!" she said.

—New York American.

What more can congress do toward the control of or prevention of monopoly? The Sherman act applies only to agreements or combinations in restraint of interstate commerce (that is, the movement to and sale in other states of merchandise already in being in any state); it does not apply to *production*. The supreme court has pointed out that production, though it precedes commerce, is not a part of it, and has held that restraint of manufacture or production does not come within the prohibitions of the Sherman law. But does it follow that further prohibitions would be unconstitutional? No, says Mr. Knox. Who shall set limits to the competence of congress to regulate commerce indirectly? Cannot congress deny to a monopoly the right to *engage* in interstate commerce? Can it not impose certain negative or positive conditions upon any and all corporations seeking to enter upon such commerce?

In Mr. Knox's own words, the whole problem is indicated in the following salient passage:

"Has not congress the power by its regulation to protect commerce between the states from being restrained by state corporations and combinations engaged in interstate trade, when their purpose or effect is to destroy the freedom of such interstate trade, and when their operations are besides injurious to the general public?"

"Regulation under such a power would not interfere with mere production, or the power of the state over production. It would only affect them remotely and incidentally, just as a monopoly that produces all or most of a certain line of goods affects commerce indirectly.

"If it be true that a state can authorize or permit a monopoly of production within its borders because it has the power over production as such, although it indirectly affects interstate commerce, may not the United States regulate interstate commerce over which it has exclusive control, even though it indirectly affects production, over which, as such, it has no control?"

It may, says the attorney-general. And he suggests that the principles of the com-



mon law be adopted by congress as a legislative solution of the trust problem. The common law forbids only injurious and unreasonable restraints of trade, whereas the Sherman act prohibits *all* restraints, reasonable as well as unreasonable. To extend the Sherman act in the way above suggested might involve interference with legitimate combination, for in these days it is not easy to avoid certain reasonable restrictions of competition; whereas if the additional regulations were limited, as under the common law, to the prevention and suppression of injurious and arbitrary restraints no injustice could result. Mr. Knox holds that the statute should merely lay down the general principle, leaving its application to specific instances to the judiciary. The courts would outlaw improper and pernicious restraints while permitting slight and reasonable ones.

Mr. Knox's contribution to the trust discussion is the most significant ever made by any head of the department of justice. He is understood to be representing the administration, though in declaring a constitutional amendment to be unnecessary he traverses the view lately expressed by President Roosevelt. A bill based on his theory will doubtless be presented to congress at the winter session.

#### Ohio's New Municipal Code

In special session the Ohio legislature adopted a new code for the government of the cities, towns, and villages of that state. As readers will recall, the supreme court of Ohio several months ago annulled, as special legislation and therefore unconstitutional, the act for the establishment of a municipal government in Cleveland, which had been in force for over a decade and to which no opposition of moment had arisen. This remarkable decision exposed a number of other municipal charters to like attack, and it became necessary to enact a new, uniform, constitutional code for the municipalities of Ohio.

This task was as important as it was full of the possibilities of distinction and

honor. Ohio was expected to improve her splendid opportunity and, putting party politics aside, apply the soundest and best modern ideas of municipal administration to the unique situation. The widest recognition of home rule, concentration of power and responsibility and popular control was generally urged by business and professional opinion.

But the legislature appears to have failed utterly to justify the expectations of independent and thoughtful students of municipal government. It enacted a code, by a partisan vote, which is denounced scathingly by reformers and impartial newspapers as a *flagrant* violation of every progressive principle, as a deliberate surrender to partisan and machine politics. The code provides a uniform plan of government, as it must under the supreme court decision, but there is no home rule in it. It establishes the so-called "board plan" of administration; that is, executive power is lodged not in the mayor, but in a number of public boards. The mayor's functions are reduced and his power is curtailed in several directions.

The principal provisions of the code, which applies to all municipalities of 5,000 population or more, are as follows:

The people will elect a mayor, councilmen, the president of the council, a treasurer, auditor, and solicitor. The terms of these officers (except the auditor) is two years.

While the mayor will have the veto power over legislation, his administrative power will be small. The real executive control is vested in a series of boards—a board of public service, a board of public safety, a board of health, and a board of tax commissioners.

The board of public service is to consist of three or five members, as the city council may determine; but the members of the board are to be elected by the people. This board will have control of the public works; it will create offices and fill them, fix salaries, etc. There is no merit rule



for its guidance. This board will make contracts for work authorized by the council.

The board of public safety is to be bipartisan and to be composed of two or four members, as the city council may determine. The mayor is to appoint the members of this board, which is to control the police and fire departments, but his nomination must be confirmed within thirty days by a two-thirds majority of the council. If confirmation is not obtained, the governor of the state is required to appoint the members of this board. Such, it is said, are the political conditions in the larger cities of Ohio that the governor will have the opportunity of appointing most of the public safety boards, and this, it is charged, was the intended result of the singular provision.

The mayor will appoint the members of the other boards, who will serve without pay, and confirmation by a majority of the council is provided for in these cases.

It is the provisions for the board of public safety and that of public service which

are violently denounced as infringements upon the right of the people and their representative, the mayor. The scheme, according to the reformers and critics, is incoherent and reactionary, wasteful and designed to foster spoils, bossism, and machine politics. The code bill was passed in the teeth of a general citizens' demand for home rule and the application of modern thought to the problem of municipal government.



#### Porto Ricans as "Aliens"

In a recent paragraph in this department attention was directed to the new "insular" question—namely, whether those inhabitants of Porto Rico and the Philippines who have not preserved their allegiance to Spain are, in the broad sense of the term, citizens (or subjects) of the United States, or whether they are still aliens, notwithstanding the fact that, under the supreme court decisions in the great insular tariff cases, Porto Rico and the Philippine Islands are domestic territories of the United States, and the further fact that congress has legislated for them and given them civil governments and (in the case of Porto Rico) a substantial measure of central autonomy.

One of the rights of American citizenship in the broad sense of the term is freedom of locomotion or movement throughout the territory subject to the jurisdiction of the government of the United States. The immigration laws, for example, do not apply to American citizens, but only to aliens. Native Porto Ricans have claimed the right to come to and land in the United States without interference from the immigration authorities, while the latter have ruled that the annexed islanders were still aliens, and as such subject to the immigration tests and conditions provided by the law.

This question is now before the federal courts. A decision sustaining the immigration bureau has lately been rendered by Judge Lacombe of the United States cir-



COLUMBIA—"Now you must solve those problems nicely or I won't give you any reward. You have plenty of time and no excuse."

—Chicago Record-Herald.

cuit court at New York. It was held in the case of a Porto Rican woman seeking to land here that she was an alien, and might be excluded as an undesirable immigrant. Judge Lacombe cited the fourteenth amendment of the constitution, which declares that "all persons born or naturalized in the United States and subject to the jurisdiction thereof are citizens of the United States". As the petitioner was by birth an alien, the only question was whether she had been naturalized in some appropriate way since the annexation of the island. Judge Lacombe answered it in the negative. He said:

"The Treaty of Paris, unlike earlier treaties which dealt with Louisiana, Florida, California and Alaska, did not undertake to make native born citizens of Porto Rico citizens of the United States. It expressly provided that the civil rights and political status of the native inhabitants of the territories ceded to the United States should be determined by congress."

Congress, in providing for the government of Porto Rico, did not naturalize her inhabitants. It fixed their political status as follows:

"That all inhabitants who were Spanish subjects on the 11th day of April, 1899, and then residing in Porto Rico, and children born subsequent to that date, shall be deemed and held to be citizens of Porto Rico, and as such entitled to the protection of the United States (except such as had preserved their allegiance to Spain), and they, together with such citizens of the United States as may reside in Porto Rico, shall continue a body politic under the name of the people of Porto Rico, with governmental powers as hereinafter conferred and with power to sue and be sued as such."

This legislation did not operate to effect naturalization of the islanders, hence they remain aliens and, as such, subject to the law regulating the admission of aliens.

Several writers take strong exceptions to this view, holding that Porto Ricans are now of American nationality, and that the phrase "citizens of Porto Rico" is de-

void of legal meaning. How, it is asked, can people of American nationality be aliens? The case will be appealed, and the supreme court, whose complexion is somewhat changed, will have to settle the important question involved.

#### American Protest Against Oppression

The identical note in relation to the cruel and shameful persecution of the Jews by Roumania, addressed by Secretary Hay to the powers of Europe and to the Roumanian government as well, is inevitably suggestive of the "war for humanity" with Spain over Cuba. In the case of Roumania there can be no question of physical intervention, for there is absolutely no *casus belli*, and even if there were a disposition to go beyond a mere protest there would be no warrant for it in the law of nations. But, whatever the strictly legal view of the matter may be, morally the action of the United States is of the utmost value and significance. The whole civilized world, in so far as it is truly civilized and not perverted by racial hatred, bigotry, intolerance, and malice, is undoubtedly in sympathy with this government in this grave matter.

Anti-Semitism is rife in more than one country. Special legislation, discrimination and prejudice against the Jews are not confined to Roumania. This backward country has the bad example of her betters—of powers with claims to superior humanity and idealism, like Russia, whose treatment of the Jews is not much more creditable than that of Roumania. But the latter country is the most notorious offender in this respect. Secretary Hay does not exaggerate when he says that "by the cumulative effect of successive restrictions the Jews of Roumania have become reduced to the state of wretched misery, with no alternative but emigration". Nothing could be more damaging and conducive, as an indictment of Roumania, than the secretary's "bill of particulars", which abundantly supports his very strong language and the application of the word

"oppressor" to the Roumanian government. The restrictions and handicaps imposed upon the Roumanian Jews are specified by Mr. Hay as follows:

The political disabilities of the Jews in Roumania, their exclusion from the public service and the learned professions, the limitations of their civil rights, and the imposition upon them of exceptional taxes, involving as they do wrongs repugnant to the moral sense of liberal modern peoples, are not so directly in point for my present purpose as the public acts which attack the inherent right of man as a breadwinner in the ways of agriculture and trade. The Jews are prohibited from owning land, or even from cultivating it as common laborers. They are debarred from residing in the rural districts. Many branches of petty trade and manual production are closed to them in the overcrowded cities where they are forced to dwell and engage, against fearful odds, in the desperate struggle for existence. Even as ordinary artisans or hired laborers they may only find employment in the proportion of "one unprotected alien" to two "Roumanians" under any one employer.

If these oppressive restrictions were merely violations of the principles of humanity and justice, the United States would, however, hardly have made its remarkable and extraordinary protest. But

they happen to be in conflict with the provisions of the Treaty of Berlin of 1878, whereby the European concert created the Roumanian nation, and provided for civil and political equality of the races and elements constituting the population of that country. The European powers are responsible for Roumania's independence and "charter" of national sovereignty, and they are morally responsible for her conduct. The just provisions of the Treaty of Berlin have been rendered negatory by Roumania's anti-Semitic policy, and as a result, as stated, the Jews are compelled to emigrate. And America is their only refuge and asylum, because nowhere else are there opportunities for material and moral improvement of so wretched a population. Practically, though not consciously, Roumania forces these helpless, destitute people upon the charity of the United States. And against this the United States protests "not alone because it has unimpeachable ground against the resultant injury to itself, but in the name of humanity".

Of course, a number of European papers (especially of the anti-Semitic variety) resent this moral intervention as an "impertinence", an attempt to dictate to a European power in a matter of internal policy, a Quixotic and offensive instance of knight-errantry, and a violation of the Monroe Doctrine. Certain American papers, too, doubt the propriety and wisdom of a protest which, however justifiable, must necessarily offend Europe and at the same time fail of substantial effect. There are said to be no precedents for the action, although this country had once, in 1872, protested to Russia against the persecution of the Jews in the principalities of Moldavia and Wallachia (as they were then), of which Russia was the protector. The Hay note is expected to cause some joint representations to be made to Roumania by at least some of the European powers. Meantime, the condition of the Roumanian Jews has been rendered worse by the order of the Rou-



THE UNCLE SAM OF EUROPE  
As introduced by Prof. Carnegie.  
—*Minneapolis Journal*.

manian government suspending the free issue of immigration certificates, and practically stopping the Jewish exodus. What other—and wholesome—results the move may have, time will tell.

#### **"White Slavery" in the South**

The press of the country—North and South—is discussing with commendable and gratifying earnestness the question of child labor in the Southern mills and factories. As we have stated before, there is little or no legislative restriction on child labor in the Southern states. The results of this "let alone" policy are deplorable in the extreme, and it is but just to recognize that the Southern editors fully recognize the evil and the imperative necessity of early remedial action. Recent attempts at securing legislation of a mild and reasonable kind were defeated by Northern capital invested in Southern manufactures. This aspect of the case has excited especially severe and scathing criticism. Yet it is reported that certain New England cotton mills have been removed to Southern territory chiefly on account of the absence of legislative restriction on child labor.

A census bulletin shows that in the last two decades the number of child workers has risen in the South from 4,000 to 25,000, while in other sections of the country the rule has been a steady decrease of such labor—in New England the number of child workers having fallen from 18,000 to 11,000. An investigation recently made by *The Dry Goods Economist*, a trade paper which was originally inclined to question many of the statements made by union leaders and reformers in relation to the subject, is summarized as follows:

First, that from one-tenth to one-fifth of the total number of cotton operatives are mere children.

Second, that they work from eleven to twelve hours a day.

Third, that they are paid from ten to fifty cents a day.

Fourth, that boys and girls from four-

teen to eighteen make from fifty to seventy-five cents a day.

Fifth, that adults rarely make over a dollar a day, and that on piece work.

Sixth, that the children's work, though not heavy, is grinding and nerve-racking.

Seventh, that the constant buzz of whirling wheels, the high temperature, and vitiated air—conditions inseparable from cotton-mills—wear down the stoutest frame and strongest nerves, and the children so employed ere long lose the bright eye, healthy glow, and elastic step which is the common heritage of youth.

Eighth, that in many cases these urchins are held in hopeless bondage to their illiterate, heartless, and avaricious parents.

Ninth, that the normal order of things is, alas, too often inverted, and the saddening spectacle presented of weak children supporting able-bodied parents, in lieu of parents supporting their offspring.

Tenth, that not one out of twenty of such toilers can read or write.

This statement has attracted national attention and elicited various reform proposals. The woman's clubs of the South are interesting themselves in the matter, and perhaps the Southern legislators will entertain measures prepared under these auspices with more favor than they have shown toward trade-union bills for the regulation of child labor. The interfer-



TWIXT DEVIL AND DEEP SEA

Uncle Sam is ready to go to work on the canal, but—

—*Minneapolis Journal*

ence of "outsiders" is resented, but the women of the South may assuredly claim the right to speak for and represent the victims of the present order of things. The president of the Alabama Federation of Woman's Clubs has prepared the following measure of reform. It will hardly be called "radical."

(1.) One week's work shall not exceed sixty-six hours.

(2.) No child under twelve years of age shall be allowed to work at night, and no child under ten years shall be allowed to work under any circumstances.

(3.) Between the ages of ten and twelve years a child may work in daytime only; under either of the following circumstances:

(a) Each child must be able to read and write.

(b) The child of a widow or physically disabled parents, who are dependent on such child for support.

(c) After such child has attended school for four months during each calendar year.

It may be doubted whether this program will prove acceptable to the labor organizations of the country. Northern papers regard it as inadequate, though, of course, the South is not expected to enact,

at one stroke, anti-child labor laws of the character prevalent in New England or even in the Middle West.

#### Illiteracy in the United States

Recent census bulletins give interesting and suggestive statistics concerning illiteracy in the several sections and divisions of the United States. Out of a total (adult) male population of 21,134,299, the illiterates number 2,288,000. As might be expected, the rural parts of the country contribute the greater percentage of the illiteracy. For the United States (not including the insular possessions) the city population of voting age has 5.8 per cent of the above total number of illiterates, and the country 12.8 per cent. Taking the states in groups, the result is as follows:

	CITY.	COUNTRY.
North Atlantic.....	6.0	7.5
South Atlantic.....	10.0	27.0
North Central.....	3.8	5.2
South Central.....	12.2	24.5
Western.....	3.3	7.9

The intellectual condition of the negro is deplorably bad, but the illiteracy of the Southern whites is a painful phenomenon. Excluding the negroes, the figures of illiteracy fall to 0.8 in the cities and 6.1 in the country. The immigrants are by no means so illiterate as is generally supposed, especially among those who are proposing an educational qualification for admission of foreigners. Excluding the foreign-born voting population, the percentages of illiteracy stand at 3.0 in the cities and 12.7 in the country. The fact is that there is a much higher average of illiterates among native born citizens (the colored population included) than among the foreign-born citizens or inhabitants of the United States.

Southern illiteracy is a lingering effect of slavery, reconstruction, racial antagonism, and the struggles over the franchise. There is, in reality, nothing astonishing in the facts disclosed. It is grat-



FOOTBALL IN VENEZUELA

President Castro still has the ball.

—Minneapolis Tribune.



ifying to know that with the negro-suffrage question practically eliminated by the various tests and disfranchising devices, the Southern situation allows increasing attention to the spread of education.



GEN. THOMAS J.  
STEWART  
New Commander-in-Chief  
of the G. A. R.

The greater amount of illiteracy shown to exist in the rural sections is easily explained. It is far more convenient to obtain instruction in centers of population than in villages. It is largely a question of distance, facilities, and vigilance on the part of the educational authorities. In cities

there are night schools for the adult foreigners, truant officers and so on, and compulsory attendance laws are more strictly enforced. A fact worthy of note, however, is that in New Hampshire, New York, Kansas, Oregon the percentage of illiteracy is higher in cities than country.

#### The Public Schools and Education

In addition to the statistics of adult literacy and illiteracy, a census bulletin gives important information concerning the percentage of children between ten and fourteen years old who are able to read and write. This tabulation indicates the increasing efficiency of the school system, and the intellectual status of the rising generation. Illiteracy among adults may be the result of imperfect conditions no longer prevalent, and is not an index of the present state of educational activity.

Comparison of percentages shows gratifying progress since 1890 in every state and territory of the United States. In 1890 there were thirteen states in which the percentage of children able to read and write was more than ninety-eight; in

1900 there were twenty-seven such states, and these included sixty-two per cent of the country's population. In several states the increase of this percentage for the decade was nearly ten per cent. The progress in this direction of the Southern section is especially noteworthy. The number of states in which there are practically no illiterate children is by no means small. The table from the census bureau is worthy of study. While the states are arranged in the order of increasing illiteracy, and the order for 1900 is different from that for 1890, comparisons are not difficult. The exhibit is as follows:

1900.	1890.
Nebraska .....99.66	Iowa .....99.23
Iowa .....99.63	Massachusetts ..99.17
Oregon .....99.58	Ohio .....98.92
Ohio .....99.51	Kansas .....98.86
Kansas .....99.48	Connecticut ....98.79
Indiana .....99.45	Illinois .....98.75
Connecticut ....99.43	Nebraska .....98.75
Utah .....99.34	New York .....98.62
Massachusetts ..99.33	Wisconsin .....98.35
Michigan .....99.30	Minnesota .....98.21
Washington .....99.30	Oregon .....98.20
Minnesota .....99.29	Michigan .....98.17
Wisconsin .....99.27	Indiana .....98.00
New York .....99.26	California .....97.93
Illinois .....99.18	New Jersey .....97.86
Wyoming .....99.08	Pennsylvania ...97.82
Vermont .....99.05	Washington ...97.75
South Dakota...99.00	Maine .....97.57
California .....98.99	Vermont .....97.57
Pennsylvania ...98.99	South Dakota...97.55
New Jersey .....98.81	Colorado .....97.21
Idaho .....98.77	New Hampshire.96.63
Colorado .....98.48	Montana .....96.47
New Hampshire.98.31	Utah .....96.24
District of Co-	Wyoming .....96.23
lumbia .....98.25	Idaho .....96.18
Rhode Island...98.12	Rhode Island...96.03
Montana .....98.07	North Dakota...95.58
Maine .....97.92	District of Co-
North Dakota...97.65	lumbia .....94.61
Oklahoma .....97.26	Missouri .....94.48
Missouri .....96.64	Nevada .....92.83
Delaware .....95.49	Oklahoma .....91.81
Maryland .....95.36	Delaware .....90.96
West Virginia.94.74	Maryland .....90.54
Nevada .....91.88	West Virginia..89.16
Kentucky .....91.56	Texas .....85.55
Texas .....90.74	Kentucky .....85.17
Florida .....86.24	Florida .....82.43
Tennessee .....85.08	Tennessee .....80.94
Virginia .....84.33	Arizona .....79.62
Arkansas .....83.80	Arkansas .....77.89
New Mexico....80.07	Virginia .....77.32
North Carolina.78.25	Mississippi ....73.47
Arizona .....77.79	New Mexico....72.04
Mississippi ....77.62	North Carolina..69.38
Georgia .....77.21	Georgia .....66.73
Indian Territory.75.61	Alabama .....64.50
Alabama .....71.11	South Carolina..61.03
South Carolina..70.44	Louisiana .....57.26
Louisiana .....67.12	



# Saxon and Slav

## THE RISE OF THE RUSSIAN NATION

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THE Russian nation is but a comparatively recent creation, yet the Russian people have a history whose sources it is quite impossible for the student to reach.

Until less than a hundred years ago it may be said that the Russians attracted only the most casual attention of the civilized world, and this fact, together with the difficulties of language and the peculiarities of Russian life and institutions, explains the almost total lack of information among Westerners regarding the history and even the contemporary achievements of a most interesting people.

More recently, however, the Russian has been forcing himself upon the attention of the world, not so much by reason of what might be called internal accomplishments—art, literature, law, or government—as by reason of external activities—conquests, naval aggrandizement, and commercial aggressions. The events of the last decade have done much to awaken interest in the empire of the czar, as is evidenced by the flood of periodical and book literature recently produced on the subject. Such is the increased importance of Russian affairs, said a last year's traveler through the East, that before twenty years more have passed no man can lay claim to a liberal education who does not know

his Russian as he knows his French and German and who is not as familiar with Russian history and literature as with Roman or Spanish or even English. This may be a somewhat exaggerated view, but there can be no question that, in these days of increased interest in the mazes of world-politics, no one can attain to even the most elementary understanding of the great game of the nations unless he grounds himself thoroughly in the history, institutions, and genius of the Russian people.

The key-word in Russian history is "expansion". The same thing has been said of English history, but hardly so truly, for the Englishman's attention has been given much less exclusively to the work of territorial aggrandizement. With him there have been other concerns not less vital. Throughout his entire history the business of working out a substantial, and, in the end, a democratic, form of government has been at least equally important with the spreading of the empire. External and internal achievement have gone hand in hand.

But with questions of domestic politics and the improvement of governmental machinery the Russian has had comparatively little to do. Repression and stagnation have far too generally character-

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This is the third paper in a series on "Saxon and Slav." The full list, in *The Chautauquan* from October, 1902, to June, 1903, is as follows:

British Imperial Foundations (October).  
The Making of Greater Britain (November).  
The Rise of the Russian Nation (December).  
Russia's Quest of the Pacific (January).  
England and Russia in the Politics of Europe: The Eastern Question (February).

The Danger Line in Western Asia (March).  
The Lion and the Bear in the Far East (April).  
Two Imperial Creations: A Comparative Study (May).  
The Civilization Battle (June).

ized the workings of Russia's social and political system. Her energies—and they have been at times tremendous—have therefore usually been directed to the extension of the czar's dominion, the thwarting of national rivals, and the devising and execution of enterprises designed to assure the future world-wide supremacy of the Russian state.

As has been suggested, it is this feature of her history that has brought Russia into public notice and that has indeed compelled a study of her methods and characteristics by the peoples with whom she has thrust herself into contact. Except for her pretentious entrance upon the great world's stage we might very well go on ignoring her existence, as our forefathers did. But to do so longer would be the sheerest folly.

More than any other nation, therefore, Russia has made herself what she is by expansion. Her history is largely a record of her territorial aggrandizement and the wars and intrigues connected therewith. The story of her expansion naturally falls into two parts—the European and the Asiatic—and it is our purpose in the present article to sketch the first of these, or in other words, to outline the process by which Russia in Europe was made. Russia's Asiatic expansion will be treated in a succeeding number.

#### THE BEGINNINGS OF THE RUSSIAN PEOPLE.

In the part of the great Russian plain that lies north of the Black Sea and south of the city of Moscow the Russian people had its origin. At least it is there that for the first time we can begin to distinguish the ancestors of the Russians of today from the swarm of tribes and races by whom they were on every hand surrounded. They were pure Slavs, while their neighbors were of either Finnish or Turanian stock, or represented varying mixtures of blood and speech. At no place did these early Russians have ac-

cess to the coasts of Europe. Their early history was therefore marked by the characteristics of inland-dwelling peoples and was quite unlike that of the Saxons who, from the earliest times, were as much at home on the sea as on the land.

The region north of the Black Sea was known to the Greeks and Romans as "Scythia" and no such word as "Russian" is to be found in classical literature. Knowledge of the land and people of Scythia was very vague, though some descriptions are given in the writings of Herodotus and Hippocrates (both fifth century B. C.) which accord strikingly with what scholars have surmised the early Russians to have been. Archæologists have recently opened several mounds and royal tombs in southern Russia and have in almost every case been rewarded by finding implements, medallions, and vases, whose inscriptions and workmanship serve unmistakably to connect the Russians of today with those of antiquity. The old theory that all the so-called Scythians were Slavonic peoples—and hence prospective Russians—has long been exploded, but that some of them were such there seems no reason to doubt.

The earliest mention of the Slavs as such is found in Arabic writings of the ninth century A. D., by which we are informed that the valley of the Dniepr River was then occupied by a Slavonic population. The old name of the country was "Rus", a term of unknown origin. The name "Russia" was not used until the seventeenth century when it was coined on the analogy of such classical names as "Græcia".

#### RUSSIA DURING THE MIDDLE AGES.

The primitive Slavo-Russians were a wholly agricultural people, being much more settled in their manner of life than were the nomad tribes to the north and east. From the earliest times their expansion was therefore of the agricultural sort. That is, as the population grew and the land became over-crowded they



MONUMENT TO CATHERINE II, ST. PETERSBURG

pressed back against the neighboring peoples, who were either subdued and in course of time assimilated or forced to migrate elsewhere. Expeditions merely for plunder and needless extension of territory were almost unknown. The Russian advance—north, south, east, west—was everywhere marked by the establishment of new towns and the creation of new markets. We are not to suppose that in this enlargement of his sphere of action the Russian carried with him any very beneficent type of civilization, but the spreading of his dominion undoubtedly led to that community of manners, customs, and interests which is always such an indispensable factor in the building of a nation.

By the close of the tenth century the Russians had thus worked their way, chiefly along the water-courses, southward to the Caspian and eastward to the Urals.

There was a native vigor in them that enabled them easily to ingratiate themselves with their neighbors, settle and trade among them, and eventually annex their lands. Even in these early movements we see the same subtle and stealthy skill that has come to be so characteristic of the Russian as an expansionist.

According to legend, three brothers, Ruric, Sineus, and Truvor, vikings from the north, settled at Novgorod, a short distance south of the present site of St. Petersburg, in 862 A. D., and thus began the relations that later became so important between the Russians and the Scandinavian peoples. "Novgorod" is a Slavonic word meaning "New Town", but what the earlier history of the settlement was there is no means of knowing, except that it at length became one of the most flourishing commercial cities of northern Europe.

Two adventurers who accompanied the three Norse brothers, Dir and Askold, pushed their way farther south until they came to the central city of early Russia, Kieff, on the Dniepr. This city, as obscure in its origin as Novgorod, they conquered; after which they continued southward until they reached the Byzantine Empire where they plundered Constantinople. Many Norsemen settled permanently among the Russians, and the historic conflict with the "Capital of the East", begun by the viking chiefs, passed subsequently into the hands of the Muscovites.

From that time forth piratical expeditions along the shores of the Black Sea directed against the Eastern Empire became increasingly frequent. As yet the Russians had but one naval outlet, the mouth of the Dniepr, and the time was soon to come when this would cease to satisfy.

In 855, Olga, wife of the chieftain Igor, went to Constantinople and while there was baptized into the Christian faith. "She was the forerunner of Christianity in Russia", writes the old chronicler Nestor (eleventh century), "as the morning-star is the precursor of the sun, and the dawn the precursor of the day. As the moon shines at midnight, she shone in the midst of a pagan people. She was like a pearl amid dirt, for the people were in the mire of their sins and not yet purified by baptism."

According to Nestor's chronicle, Vladimir, grandson of Olga, who, by the assassination of his brother, made himself sole ruler of the Russians, grew weary of his pagan creed and sent ambassadors to investigate the Jewish, Mohammedan, Catholic, and Greek religions with a view to comparing their worth and adopting the one that should recommend itself most highly. The Greek faith was chosen and, after Vladimir's baptism at Constantinople in 988, Perun, the Slavonic god of thunder, whose statue stood on a hill near Kieff, was thrown from his position and all the

people were compelled to be baptized as their king had been.

Russian autocracy is thus seen to be no recent development. The story of Vladimir's choice may not be true, but that the Russians accepted Christianity in the tenth and eleventh centuries, and that it was derived from Constantinople and hence was of the Greek type, are facts historically established. Fourteen years ago the nine-hundredth anniversary of the conversion of Vladimir was celebrated with great enthusiasm in Russia, and the historic old church in Kieff, where rest the remains of Russia's first Christian sovereign, was ordered to be made into a noble cathedral. By becoming Christians the Russians became the bulwark of Europe against the Mohammedans; by becoming Greek Christians they at the same time refused definitely to identify themselves with a religion which was characteristically Western.

During the eleventh and twelfth centuries Russia passed through a period of decentralization somewhat similar to the Saxon period in English history. Lack of unity was fostered by the custom of the rulers of dividing their dominions among their sons. Thus at the death of Vladimir, Russia fell into four parts. The leading cities were Kieff, Novgorod, Suzdal, Tchernigoff, and Smolensk. Moscow had not yet risen. Among the cities and principalities there was incessant strife for supremacy, so that Milton's epithet concerning the "battles of the kites and crows" would apply to eleventh century Russia as well as to eighth century England. In 1169, Kieff, hitherto the most important city of Russia, is plundered, after which its decline becomes so rapid that by 1200 it has been entirely eclipsed by its distant rival, Suzdal. In 1170 the Prince of Suzdal attacks Novgorod, but is driven off; in 1215 Suzdal, Pskoff, and Smolensk combine against Novgorod, and win the great battle of Lipetask; and so the story of petty warfare might be continued indefinitely.

## THE MONGOL INVASION.

We now come in the annals of the Russians to a period of foreign subjugation. From the heart of Asia came a people generally known as Mongols, whose only business seemed to be to plunder and destroy and terrify the more settled population both east and west of the Ural Mountains. They were kindred in race and quite similar in general characteristics to Attila's Huns, who threw all Europe into hysterics by their invasion of the west in the fifth century A. D.

In 1206 the Mongols had conferred the title *Jenghiz Khan* (khan of khans) upon Temud Shin, the son of one of their khans or chieftains, and he had speedily made himself worthy of the name by becoming the most daring and invincible leader the Mongols had known in centuries. The terrible energy of the Mongols under Jenghiz Khan and his immediate successors is indicated by the fact that before the close of the thirteenth century their empire extended all the way from the Great Wall of China to Poland and from India to Siberia—almost as large an area as that of the Russian Empire of today.

It was in 1224 that the Mongols and Russians first came into conflict. In a battle on the Kalka River near the Sea of Azov the Russians were signally defeated. It was found quite impossible to check the Mongol advance. The level plains afforded no resistance, and the towns and villages were wholly without fortifications.

Moreover, the Russians were an agricultural people, altogether unprepared to cope with marauders whose lives were spent exclusively in war and devastation. By 1238 the invaders had made their way to the interior, where they burned the city of Moscow. The earliest mention of this place is in 1147, when it was but an obscure frontier market-town, and it was not yet of great importance when the Mongols plundered it. "Just as the winds from Asia," says the historian Rambaud,

"swept unhindered all this immense plain, so could the migration of peoples and invading expeditions, at times originating near the Great Wall of China, pour unchecked over the Russian plains as far as the Carpathian Mountains and the Vistula."

Continuing their depredations, the Mongols met and defeated the Grand Duke Yuri of Suzdal, took Tver on the upper Volga, and advanced toward Novgorod. This city, however, escaped, and, though all the rest of the Russian possessions were soon subdued, it was never brought under the yoke. The Mongols established their capital at Sarai on the lower Volga, and during the two hundred years of their domination their western empire was ruled from this point. In 1272 they embraced the Mohammedan religion. Although they might have pressed on into western Europe had they cared to do so, because of their easy conquest of the Russians, still the peoples of France and Germany and Spain had reason to be thankful that the Russian resistance had worn off the surplus ardor of the invaders. While the western nations were in their formative period Russia paid the penalty of her frontier position by two centuries of servitude such as utterly subverts nationality.

And yet, although the Mongols exacted excessive tribute and military service from the Russians, in some respects their rule was not greatly felt. They did not attempt to impose their language, manners and customs, or religion upon their subjects. There was almost no mixture of the two peoples except among the nobility. Certain orientalisms, particularly in dress, were adopted by the Russians from their conquerors, yet recent scholarship attests that the marked Oriental coloring of Russian life in this period was the result of contact with the court at Constantinople rather than with the Mongols. The evidence of language is that the influence of the Mongols was slight, there being no larger proportion of Mongol words in



modern Russian than there is of Celtic words in modern English.

Nor were the princely dynasties of the Russians overthrown. All that the Great Khan demanded was their allegiance. The relation was substantially a feudal one of lord and vassal. The Great Khan held his court on the banks of the Onon, a tributary of the Amur, or at Karakorum on the Orkhon, a stream flowing into Lake Baikal, and thither the Russian princes frequently went to prostrate themselves submissively at the throne and beseech the royal favor. In the west the Great Khan was represented by the Khan of the Golden Horde at Sarai. The latter acted as the immediate over-lord of the Russians.

#### THE RISE OF THE PRINCIPALITY OF MOSCOW.

It was out of this relation of the Russian princes to the Great Khan that the supremacy of Moscow grew. By a skilful use of flattery the princes of Moscow who visited the Eastern court gained the good will of the sovereign, and one of them, George (1303-1325), even went so far as to marry a Tatar princess. In the course of time they secured the privilege of collecting the tribute not only from their own people, but also from all the Russians. Thus Moscow was invested with an official dignity wholly foreign to the older and hitherto more powerful cities. The result was a rapid rise of the frontier market-town into the most important city of Russia. With Moscow as a center, a new state, the "Great Principality", was built up, and the first steps toward a real Russian nationality were taken.

Obviously the first condition of national unity was the expulsion of the Mongols, or at least a breaking of their power. To this task the princes of Moscow therefore addressed themselves. In the accomplishment of it they were greatly aided by the growing weakness and inefficiency of the Great Khan's empire. After two centuries of ascendancy the Mongol dominions were beginning to break apart. Vast

imperial creations among Oriental peoples have never been very durable, and it was as true of the Mongol as of any other that it was held together only by force. Internal dissension, rivalries, and intrigue gradually paralyzed the vigor of the empire, and in this fact the subjugated peoples of the west saw their hope of escape.

In 1380 the Grand Prince Dmitri of Moscow refused any longer to pay tribute, and inflicted severe defeat upon the Khan of the Golden Horde who undertook to compel his submission. The effort, however, proved to be premature, for the Great Khan, Tamerlane, was a ruler of boundless energy. He not only conquered Turkestan, Persia, Asia Minor, and North Hindustan, but through his lieutenant Tokhtamysh attacked and captured Moscow, sacked the other cities of the principality, and put a speedy end to the revolt against Mongol rule.

Nevertheless, the Mongol restoration was not enduring. Before the end of the fifteenth century the empire of the Great Khan had been divided into lesser empires in China, India, and Persia, and a large number of khanates in Turkestan and Siberia. In Russia the dominion of the Golden Horde was dissolved, and out of its ruins sprang the tzarate of Kazan on the middle Volga, the tzarate of Sarai (or Astrakhan) on the lower Volga, the khanate of the Crimea, and the so-called horde of the Nogais. These continued for a time to be nominally Mongol, but the Russian was rapidly gaining the ascendancy.

In 1476 when Akhmed, the khan of Sarai, sent a demand for tribute to Ivan the Great, grand prince of Moscow, the latter replied by insolently putting the ambassadors to death. Four years later Akhmed resolved to force submission. He led a large army toward Moscow until he came to the Oka and Ugra Rivers about 200 miles east of the city. There he was confronted by Ivan's army, which blocked the line of march. For nearly a week the two armies remained on opposite sides





THE EQUESTRIAN STATUE OF PETER THE GREAT, AT THE END OF THE NEVSKY PROSPECT, ST. PETERSBURG

The statue is of Finland granite, of heroic size, and the Great Tzar is looking to the west, across the Baltic toward Sweden, which he had planned to conquer.

of the rivers, each fearing to cross and engage the other. Taunts were exchanged and darts hurled back and forth, but there was no fighting. Suddenly a panic arose in the camp of one, which at once precipitated a similar condition in that of the other. The result was that both armies fled ingloriously, the one toward Moscow and the other toward Sarai. In such a manner did the Mongol rule in Russia come to an end after lasting more than two centuries and a half (1224-1480). For at least a hundred years more the Mongols lingered on the eastern border, frequently making inroads for slaves and cattle, but their political power was broken and Russia was free to work out her own destiny.

Perhaps the most important outcome of the Mongol period in Russian history was the change which it produced in the

character of the Russian government. Until the coming of the Mongols the Russian princes ruled generally in a simple, patriarchal way, if not by popular election, at least for the popular good. From the Mongol khans, however, the princes learned baleful lessons in despotism, so that after the departure of the invaders the narrow, aristocratic, and non-progressive government which they had introduced continued as before. The feudal relation which had existed between the khans and the Russian princes was established between the latter and their subjects. "Between the Grand Prince and his vassals," says Rambaud, "and between these and the peasants, the relations were those of brutal masters and trembling slaves. The sovereign of Moscow did not differ from a Mongol Khan, from a Persian Shah, or from an Osmanli Sultan,

save as he professed the orthodox religion. He was a sort of Christian Grand Turk."

The Mongols expelled, the grand princes of Moscow proceeded rapidly toward the consolidation of the Russian people. Cities and principalities slipped



IVAN IV

from under the yoke of the foreigner only to find themselves bearing that imposed by an Ivan or a Vasili of Moscow. Ivan III (1462-1505) managed very adroitly to assure the ascendancy of Moscow by shaping conditions to that end before the final breaking of the Mongol rule. He abolished numerous petty principalities that owed him allegiance, in some cases persuading the princes voluntarily to abdicate, in others compelling them by the sword to do so. In 1478, just two years before the flight of Akhmed's army, the great principality of Novgorod, which it will be remembered had never submitted to the Mongols, was ruthlessly conquered and annexed to the grand prince's dominion. The leading citizens of the city were

carried to Moscow, and all the foreign merchants were put in chains and their property confiscated. The city which once had a population of 400,000 sank slowly to insignificance.

Ivan's reign marked a new era in foreign relations. In fact, it may be said that now for the first time the Russian nation began to be really recognized by the other powers of Europe. By a marriage with Sophia, niece of Constantine Palæologus, the last of the Eastern emperors at Constantinople, Ivan assured for himself the good-will of all the Greek Christians and at the same time brought about a great influx of Byzantine ideas and arts. It is said that it was Sophia who nerved Ivan to his discarding of the Mongol over-lordship. Ivan also made alliances with the ruler of Hungary and with Frederick III, the German emperor. It was at this time that the first German embassy appeared in Russia. A marriage between a German prince and a Russian princess would have occurred except for the Russian custom (abolished subsequently by Peter the Great) whereby women were not allowed to be seen by their future husbands until the day of marriage. Even a later emperor, Maximilian, was kept from a Russian marriage only by this custom.

#### TZAR IVAN IV—"THE TERRIBLE".

Under the successors of Ivan III the process of consolidation went steadily forward. Vasili III (1505-1533) took Smolensk from the Lithuanians and completed the absorption of the petty principalities into the Russian state. In 1533 Ivan IV, subsequently known as "The Terrible", became monarch. Being at his accession but three years old his reign was a long one, lasting until 1584. Until 1547, when he attained his majority, the realm was distracted with civil strife, but after that time, aided by wise counselors and an able wife (Anastasia Romanoff), Ivan speedily reduced the insurgents to order and forthwith continued the build-

ing up of the Russian nation. The interior administration was remodeled, the first standing army (*streltzi*) established, and printing introduced.

His arms were everywhere victorious. The strongly fortified city of Kazan was captured in 1552, and the kingdom of which it was the capital was annexed to his empire. The kingdom of Astrakhan (old Sarai) about the mouth of the Volga shared the same fate soon after. It was during this reign that western Siberia was conquered for Russia by the Cossack Yermak; but of this we shall speak subsequently.

The reign was not without its calamities, among them the loss of Livonia to Poland and the burning of Moscow in 1571 by the Mongols. Of the latter event the English annalist, Giles Fletcher, writes:

"In the year 1571 the Tartar came as farre as the citie of Mosko, with an armie of 200,000 men without any battaile or resistance at all for that the Russe Emperour (then Iuan Vasilowich) leading forth his armie to encounter with him, marched a wrong way: but as it was thought of very purpose, as not daring to adventure the fiede, by reason that he doubted his nobility, and chiefe Captaines, of a meaning to betray him to the Tartar. The city he tooke not but fired the suburbs. Then might you haue seene a lamentable spectacle."

Certainly Ivan was not a brave man. And toward the close of his reign his government became so arbitrary as to be hardly endurable even by those long accustomed to the most absolute despotism. Hence the threatened disaffection of his soldiery on the occasion of the Mongol invasion. His matrimonial career was even more dubious than that of his earlier contemporary, Henry VIII of England. He slew his own son in a fit of rage, and though, being "much distrected and doughtinge", he "caused many witches magicians presently to be sent for owt of the North", remorse and excesses drove him to a speedy death. Few of Russia's rulers have been

so "cruell, bloudye, and merciles", yet despite his ill conduct he left the Russian empire vastly better defended, and more extensive, too, than it had ever been before.

According to most accounts it was Ivan the Terrible who first assumed the title



IVAN III

of "Tzar". The derivation of the term is in much dispute. Older writers identify it with "Caesar" and tell us that it was adopted by Ivan as a consequence of his marriage with the niece of the Eastern emperor (or Cæsar). The truth seems to be with M. Rambaud, however, when he says that "Tzar" has no etymological connection with "Cæsar", but is simply a title which had been borne by the Mongol sovereigns in their khanates. This view is strengthened by the fact that Ivan assumed the title in 1547, twenty-five years before his marriage with Sophia.

The reign of Ivan is notable also for the earliest intercourse between the English and the Russians. In 1553 three ships left England in search of a north-

east passage to China. Two of the vessels and their crews were lost in the waters of the Arctic, but the third, commanded by Richard Chancellor, arrived safely in the White Sea. Chancellor made his way safely to Moscow, where he was received with much enthusiasm. Ivan, long desirous of communication with western Europe, readily granted permission to "Richard and the guests arrived from the English land with wares brought in their ships from beyond the seas, to come and go in safety in his Russian dominions and to buy and build houses without let or hindrance". A Russian ambassador, Osep Napea, returned to England with Chancellor after his second voyage in 1556. The English were astonished at the Oriental magnificence of the train which Napea brought with him. A lively trade forthwith sprang up between England and Russia.

Not satisfied with this, Ivan sent an ambassador to Elizabeth to negotiate a treaty of alliance. He desired that each sovereign should promise to give refuge to the other in case of banishment or flight from internal revolution. Elizabeth, caring not at all for such an arrangement—she did not anticipate the contingencies Ivan mentioned—drew out the negotiation through more than a year, and finally sent an evasive answer. Ivan was enraged at the queen's indifference. "We had thought," he wrote to her, "that you were sovereign in your own country, and ruled with sovereign power, caring for the honour and profit of your country, therefore we wished to treat with you as with a sovereign. But we perceive that other men, without you, rule your country, and not men, but boors and merchants, the which seek not the wealth and honour of our majesties, but they seek their own profits of merchandise." Parliamentary government, even such as it was in England in Elizabeth's time, was beyond the czar's comprehension.

Despite the failure of the treaty, both sovereigns continued to desire peaceful

relations. Elizabeth finally gave Ivan the coveted promise of refuge. She also suppressed Giles Fletcher's book on "The Russe Common Wealth," because it was written in a spirit generally unfavorable to the Russians.

In 1598 the family line of the grand princes and tzars of Moscow died out. The next fifteen years in Russian history are commonly known as the "Period of Troubles," because of the dynastic quarrels with which they were filled. In 1613 order was restored somewhat by the accession of the Romanoffs. Soon thereafter the Russians were involved in dispute with the Swedes. In 1617 a treaty (Stolbovo) was made with the great Swedish king Gustavus Adolphus whereby Russia was completely shut out from the Baltic. The territory intervening, said Gustavus, "we will hope will always prove too wide a jump, even for a Russian". But St. Petersburg now stands on the very spot where Gustavus set up his standard surmounted by the three crowns of Sweden.

During the middle of the seventeenth century Russia made much growth territorially. In the reign of Alexis (1645-1676), father of Peter the Great, the wild mixed race of Cossacks on the Dniepr revolted from the rule of the Poles, and as their fellows on the Don had done in the time of Ivan the Terrible, allowed themselves to be joined to Russia. For many years the Cossacks were chiefly valuable as a bulwark against the Turks. In 1667 by treaty with Poland, Russia regained Smolensk, Tchernigoff, and Kieff, which had been lost in the time of Russia's dismemberment.

#### RUSSIA'S NORTHWARD AND WESTWARD EXPANSION UNDER PETER AND HIS SUCCESSORS.

More and more it was coming to be realized by the shrewder men of Russia that the country's greatest lack was an outlet to the sea. Occasional glimpses of the Baltic or the Black and frequent conver-



CORONATION OF MICHAEL, THE FIRST OF THE ROMANOFFS, IN THE CATHEDRAL OF  
CORONATION, THE KREMLIN, MOSCOW, 1613

From the painting in the Alexander III Museum.

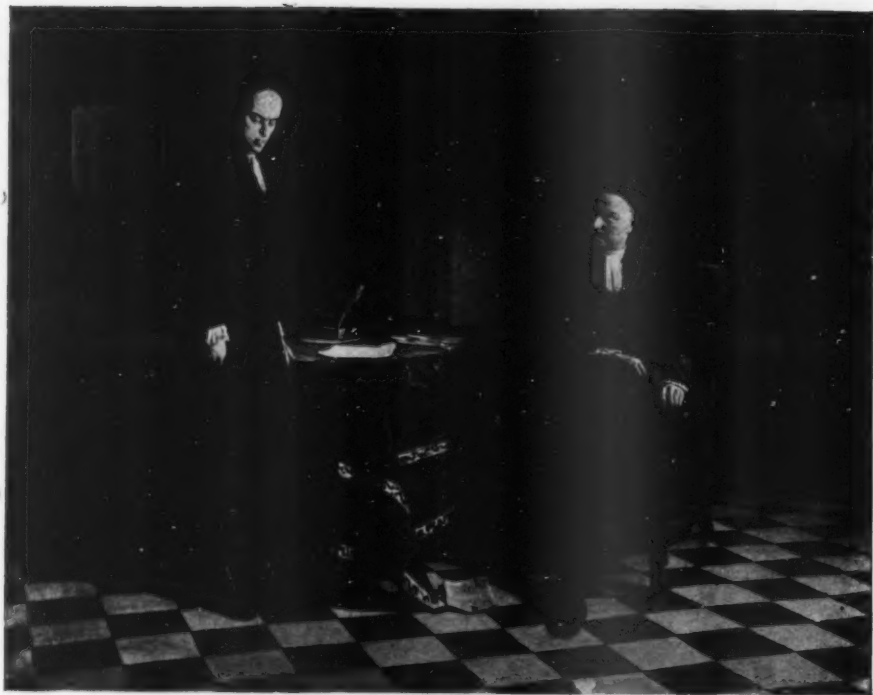
sations with traders and ambassadors from maritime nations but deepened the conviction. The Caspian afforded no outlet to the ocean and the White was frozen over eight months of the year. Obviously therefore, if Russia was to develop into a sea-power of any consequence whatever, she must first of all acquire territory on the shores of the Baltic or the Black, or both.

Such at least was the opinion of Peter the Great, who became ruler of Russia in

1689. The story of the early life, western travels, and advanced ideas of this illustrious monarch is too well known to require rehearsing here. It rather but remains for us to indicate briefly the method by which he and his successors enlarged European Russia to its present dimensions.

The nations of western Europe looked with much apprehension upon the rapid rise of so formidable a power in the East. They knew they were safe only so long as





PETER THE GREAT DISCOVERING THE CONSPIRACY OF HIS SON ALEXIS

From the painting in the Alexander III Museum.

the Russian was kept in isolation, and it was a part of their fixed policy to discourage, perchance even to thwart, any attempt he might make to obtain a foothold on either the Baltic or the Black. All the jealousy of the West was aroused to prevent civilization being carried to the "dreaded barbarians of the North". It was Peter the Great who broke the spell of this isolation and, by setting on foot a vigorous and persistent effort to pierce the dead wall of opposition, opened to Russia the possibilities of maritime greatness. Henceforth all Russian diplomacy and statecraft center about this mighty struggle to triumph over the obstacles which nature had set around her and over the constantly manifested antipathy of western Europe. The supreme effort of two hundred years has been to do what many other nations have never had the slightest difficulty in doing, namely, to reach

a sea, a sea free from ice and opening out into the broad ocean.

Peter the Great's leading war was with Sweden. It lasted more than twenty-one years and included a score of great battles by land and sea. Russia's first navy was organized in the course of it. By the treaty of Nystad in 1721 Russia did not gain much territory—only the four small provinces of Karelia, Esthonia, Livonia, and Ingria—but it was immensely valuable to her inasmuch as it contained the Baltic ports of Riga, Revel, and Narva, and the mouths of the two rivers Neva and Dwina. It was at the mouth of the Neva that St. Petersburg, Russia's northern capital, was built. Thus Peter succeeded in "opening one window on Europe"—a window which was never afterwards to be closed. Rather it was enlarged by succeeding sovereigns, when by the treaty of Abo, 1743, Elizabeth ac-



quired part of Finland, and by the treaty of Fredericksham, 1809, Alexander I acquired the rest of that unhappy region.

Russia's western boundaries have been determined chiefly by the successive partitions of Poland in the reign of Catherine II in 1772, 1793, and 1795. By the first division Russia acquired territory that had formerly belonged to her as far as the Niemen, Warthe, and Dniestr rivers. Catherine added Courland by conquest. The final arrangement was made in 1815, after the fall of Napoleon, when Alexander I found it necessary to annex considerably more of the old Polish dominion in order to prevent too great a territorial increase of Prussia and Austria. Since then the western bounds of Russia have remained fixed. Later expansion must be looked for in other directions—south toward the Turkish Empire and east into Siberia. Each of these movements will be traced in subsequent articles in this series.

Meanwhile we may well close the present sketch by quoting M. Rambaud's admirable summary of the stages of Russian expansion:

"She strives to secure access to the Baltic Sea; and we have the Northern war of Peter the Great, the Partition of Poland under Catherine II, the Finland Question under the Czarina Elizabeth, and under Alexander I. She strives to secure access to the Black Sea; and we have the Eastern Question in all its forms, from the first efforts of Peter the Great down to the war of 1877-1878 of Alexander II. She strives to make herself mistress of the Caspian Sea, and the attempt made by Peter the Great will reach an end only under Alexander III. She strives to secure access to the Indian Ocean, and we have the wars and treaties with Persia, Afghanistan, and England. She strives to secure access to the Okhotsk Sea, the Sea of Japan, and the Pacific Ocean, and we witness the work of Siberian colonization and all the phases of the Far Eastern Question."



LAST REVIEW OF TROOPS BY ALEXANDER III, IN ST. PETERSBURG BEFORE THE IMPERIAL WINTER PALACE

From the painting in the Alexander III Museum.

## TOPICAL ANALYSIS.

1. Increased interest in Russian affairs,
  - (a) Because of external activity rather than internal development.
2. The beginnings of the Russian people.
  - (a) Relation to the early Scythians.
3. Russia during the Middle Ages.
  - (a) Agricultural character of the people.
  - (b) The Norse invasion.
  - (c) The Russians become Christians.
  - (d) The period of petty principalities.
4. The Mongol invasion.
  - (a) The Mongols under Jenghiz Khan.
  - (b) Effect of Mongol rule upon the Russians.
5. Rise of the Principality of Moscow.
  - (a) Thrift of the princes of Moscow.
  - (b) Leadership of Moscow in breaking the Mongol rule.
  - (c) Mongols expelled in the time of Ivan III.
  - (d) Ivan III proceeds with the consolidation of Russia.
6. Tzar Ivan IV.—"The Terrible".
  - (a) Gains and losses in his time.
  - (b) Character of Ivan.
  - (c) Relations with England.
7. Russia's northward and westward expansion under Peter and his successors.
  - (a) Peter the Great's war with Sweden.
  - (b) The acquisition of Poland and Finland.

For pronunciation of proper names in this article on "The Rise of the Russian Nation" see C. L. S. C. Round Table.

## REVIEW QUESTIONS.

1. By what sort of activities have the Russians recently drawn attention to themselves? 2. What is the unifying element in Russian history? 3. Contrast the early surroundings of the Russians with those of the Saxons. 4. Who were the Scythians? 5. Why is expansion natural to an agricultural people? 6. Describe the introduction of Christianity among the Russians. 7. How did the Christianizing of the Russians influence the history of Europe? 8. What sort of people were the Mongols? 9. Why was the Mongol conquest of the Russians so easy to accomplish? 10. To what extent did the Mongols influence Russian life and manners? 11. How were the Mongols expelled? 12. Why did Moscow gain such importance in Russian affairs? 13. Give an account of Ivan the Terrible's relations with the English. 14. How is the title "Tzar" explained? 15. How has Russia's western boundary been established?

## SEARCH QUESTIONS.

1. Characterize the literature of the Russians. 2. How are the Slavs related to the Greeks, Romans, and Germans? 3. What are the differences between the Greek and Roman forms of Christianity? 4. What was Queen Elizabeth's general policy regarding foreign alliances? 5. Why do the Russian rulers foster the impression that "tzar" is

derived from "caesar"? 6. What excuses were given for the successive partitions of Poland?

## BIBLIOGRAPHY.

The standard authority on the history of Russia is Rambaud's "History of Russia from the Earliest Times to 1882". The work is in three volumes. The best edition for use is that edited by Mr. Nathan Haskell Dole and published by Estes and Lauriat, of Boston. Readers of the above articles will find its main points treated in Rambaud as follows: vol. I, chap. I, Geography of Russia; chaps. II and III, Early Peoples of Russia; chap. X, The Mongol Invasion; chap. XII, The Rise of Moscow; chap. XIII, Ivan the Great; chap. XV, Ivan the Terrible; vol. II, chaps. I-IV, Peter the Great; chaps. IX-XI, Catherine II; vol. III, Russia in the Nineteenth Century.

A shorter account of the growth of the Russian people, by the same author, will be found in the *International Monthly* for September and October, 1900.

Perhaps the best brief history of Russia is that by W. R. Morfill in the "Story of the Nations" series, published by Putnam's. This work is especially good on the history of the Russians prior to the nineteenth century.

Another shorter work is Edmund Noble's "Russia and the Russians". The book is one of the most recent, but is not very readable. Chaps. I, II, III, IV, and X are most valuable for present purposes.

On the life and times of Peter the Great the best work is Schuyler's "Life of Peter the Great", published by Scribner's. The work is in two volumes. The illustrations are unusually helpful. vol. I, chaps. XXXVIII-XLIV, and all of vol. II, will be of greatest value in the study of Russian national development.

Another good work is Leroy-Beaulieu's "The Empire of the Czars and the Russians", translated by Z. A. Ragozin and published in three volumes. In vol. I, bk. II, on races and nationality; bk. III, on national temperament and character, and bk. IV, on history and elements of civilization, will be most helpful.

Sir D. Mackenzie Wallace's "Russia" contains an excellent description of the life and growth of the Russian people.

Poultney Bigelow's "The Border-land of Czar and Kaiser" has some interesting pictures of life in western Russia.

"All the Russias" is the title of a book by Henry Norman published by Scribner's. The author is one of our best informed writers on Russian affairs.



# A Reading Journey Through Russia

## THE CRIMEA AND THE CAUCASUS

BY GEORGE FREDERICK WRIGHT, LL. D., F. G. S. A.

Oberlin College. Author of "Asiatic Russia," etc.



IF one is in Moscow, and wishes to reach Sebastopol, one will have a journey of 900 miles by rail almost directly south. The country traversed will, for the most part, be a rolling prairie, like what is found in Illinois and Iowa, dissected here and there by the deeply eroded channels of streams which are wending their way to the Black Sea. On reaching the vicinity of the narrow neck of land connecting the Crimean peninsula with the continent, the railroad crosses a shallow and broken body of water fifty or sixty miles east of the isthmus and near the western side of the Sea of Azov. This is known as the Putrid Sea, and covers an extensive area separated from the larger body of water by a narrow spit of sand, a hundred miles or more in length, and interrupted only by a channel, a few miles wide, connecting it with the Sea of Azov. The water over this area is extremely salt, but swarms with fish, which furnish the basis for the sustenance of a considerable population.

Upon reaching the peninsula, one finds the physical conditions of Southern Russia repeated, and has a fair opportunity to understand the geology of this vast region. The Crimea measures 125 miles from north to south, and 200 miles from west to east, its area of about 10,000 square miles being about the size of Maryland. Three-fourths of this area is steppe, or prairie land, which suffers from severe droughts in summer, and is inhabited

principally by roving Tatar tribes preserving the habits of their relatives in central Asia. To the geologist, it is evident at a glance that this whole region has in comparatively recent times been lifted from below sea-level; while an elevation of the region of fifty feet more would lay bare the whole bed of the Sea of Azov, and add it to the continental area.

The picturesque southern shore of the Crimea consists of a mountain range of Jurassic and Tertiary strata, mostly limestone, interrupted by numerous dikes and overflows of basaltic rocks. This range rises abruptly from the sea, reaching an elevation, at some points, of 5,000 feet. The two main harbors of the peninsula are at the opposite ends of this mountain range—at Sebastopol on the west and Feodosia on the east, each of them reached by a branch of the railroad, which bifurcates about the middle of the peninsula.

If, however, as in this "Reading Journey", instead of starting from Moscow, the traveler takes his departure by a commodious Russian steamer from Odeesa, he will in the course of eight or nine hours catch sight of the Eskiforos lighthouse on the western extremity of the Crimea, and, after a few hours more, put in at the harbor of Eupatoria, where the steamer will make a short stop before going on to Sebastopol about sixty miles farther south. But if he has leisure and has recently read the story of the Crimean War, he will probably disembark at this point,

This paper is the third in "A Reading Journey Through Russia." The full list, in *The Chautauquan*, from October, 1902, to June, 1903, is as follows:

The Polish Threshold of Russia (October).  
The Cradle of the Russian Empire (November).  
Crimea and the Caucasus (December).  
Up the Volga (January).  
Russia's Holy City (February).

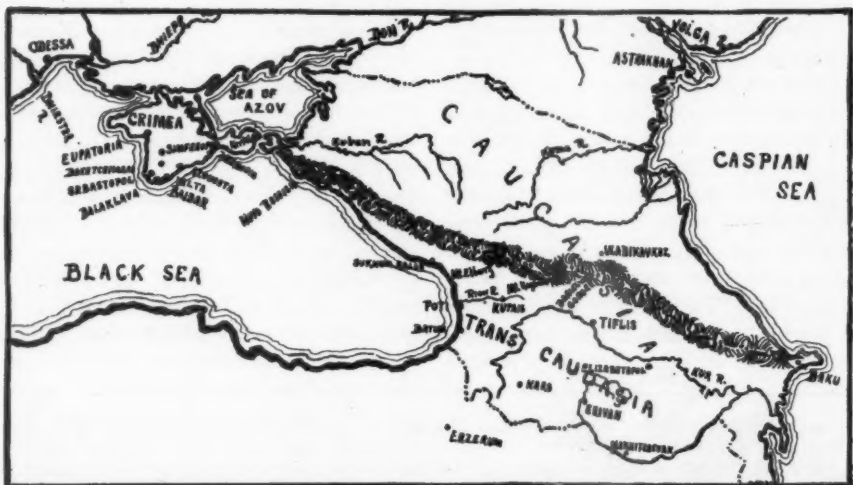
Tolstoy-land (March).  
The Capital of all the Russias (April).  
All-rail from St. Petersburg to Vladivostock (May and June).

and go overland to Sebastopol. Such a journey is the more easily accomplished by reason of the ideal system of post-roads everywhere provided by the Russian government. A *tarantass* with three horses (called a *troika*) and a driver will be found at the post-stations at his disposal for a small sum. The *tarantass* is a four-wheeled carriage without springs or seat, which can be made fairly comfortable with the bedding and luggage that a traveler is expected to carry everywhere in the Russian dominion, and which may be easily supplemented by a cushion of straw or hay.

When comfortably adjusted in this strange vehicle, the *yamshick*, as the driver is called, will mount his box in front, and, with perpetual flourishes of his long whip (which, however, never touches the horses, but whose every motion is carefully watched by them) will drive at a break-neck speed to the next post-station, ten or fifteen miles distant. After a few moments' rest in the post-house, with simple refreshments, he will, with a new driver and a new equipment all around, repeat the process to the next station. If the journey is too long for a single day and

the traveler does not wish to ride by night, he will find a cot and mattress in one of the rooms in the post-house, on which, rolling himself up in his blankets, he may sleep to the time appointed for the morning start. The journey from Eupatoria to Sebastopol need, however, occupy no more than six or seven hours, for each *yamshick* will vie with the preceding one to cover the distance in even shorter time, giving to the whole journey the appearance, and, presumably, the sensation, of an ancient Roman chariot race.

But, in addition to this taste of riding over a typical Russian post-road, there are two places of special interest upon the way. A few miles out, at Saky, he will find a great center for the production of salt on the shores of one of the numerous lakes of the region which have no outlet. Near by is a vast collection of bubbling mud springs to which there resort large numbers of patients suffering from skin diseases, rheumatism, and paralysis. A few miles farther on is the strip of sandy beach separating Kyzyl Yar Lake from the sea, on which the allied forces, to the number of 58,000, landed on the 14th of September, 1854. Following along the road about



OUTLINE MAP OF THE CRIMEA AND THE CAUCASUS



PALACE AT SEBASTOPOL

twenty miles to the south, one comes to the small river Alma, upon whose banks, on the 20th of September, was fought the first great battle of the campaign, resulting in a decided victory for the allies and the retreat of the Russians upon Sebastopol.

The bay of Sebastopol is one of the best roadsteads in Europe and large enough to shelter all its combined fleets at one time. It juts into the land for a distance of about four miles in an east and west direction, and is about three-quarters of a mile wide, narrowing at the entrance to about half a mile, with a depth of water of from forty to sixty feet and with a good bottom for anchorage. Naturally such an attractive bay was early sought out by Grecian adventurers, who in the seventh century B. C. had discovered its advantages and in the fifth century B. C. had established a colony upon its shores. With numerous vicissitudes this has remained until the present day

the central point of interest in the Crimea. But the Greeks in due time yielded to the Romans, and they to the early Christian Byzantine emperors, whose dominion gave place in 988 to that of Vladimir, the Russian grand prince of Kieff, whose conversion marks the beginning of Christian influences in Russia and who received baptism at Sebastopol. Later, however, the whole region was overrun by Tatars and permanently occupied by them. It was only in 1784, under the reign of Catherine II, that the Crimea became an integral part of the Russian empire.

The desolation of Sebastopol upon its capture by the allies on September 8, 1855, was complete. Forty-three thousand Russians had fallen in its defense and now lie buried in the neighboring cemetery. Every house was demolished and the entire Russian fleet sunk in the harbor. But now after fifty years a new city of 54,000 inhabitants has grown up in greater beauty than the one destroyed. Naturally, the





MUSEUM AT SEBASTOPOL

most striking public monuments are the museum containing relics and mementos of the celebrated siege, the statues of the leading generals, and the memorial mounds of the patriots who so freely gave their lives in its defense. Outside are the no less interesting cemeteries of the English, French, and Italian armies. The cathedral of St. Peter and Paul is a most effective piece of architecture in every way, and the boulevards have every attraction that nature and art can supply.

The point of central interest to the tourist in the Crimea is a drive from Sebastopol to Yalta, a distance of fifty miles. The road leads from the head of the harbor, through a low depression, directly to the rocky uplands occupied by the allies during the siege, leaving the Redan and the Malakoff on slight eminences to the left. Soon after reaching this broken plateau the road passes within sight of the field of the battle of Inkerman (still farther to the left), and then leads di-

rectly through that of Balaklava. Six or seven miles from the city is the shallow, narrow valley leading down to the Tchernaya River, through which was made the famous "Charge of the Light Brigade" immortalized by Tennyson, where

"Cannon to right of them,  
Cannon to left of them,  
Cannon in front of them  
Volleyed and thundered.

"Forward the Light Brigade!"  
Was there a man dismayed?  
Not tho' the soldier knew  
Someone had blundered:

"Boldly they rode and well,  
Into the jaws of Death  
Into the mouth of Hell  
Rode the six hundred.

"Then they rode back, but not,  
Not the six hundred."

One can but feel a choking at the throat as after fifty years he looks out upon the

scene. Six hundred and seventy-three went in—one hundred and ninety came back. The rest were killed or wounded. Only fifteen were made prisoners. More than five hundred of the horses were killed or disabled.

About ten miles out from Sebastopol the road crosses the line of an ancient wall built before the Christian era to protect the Grecian colonies that were settled on this point of the peninsula known as the Heracleotic Chersonese.\* The wall extended from the Bay of Balaklava to Inkerman at the head of the Bay of Sebastopol. The small peninsula thus protected is everywhere so bold and rocky and indented with bays that it naturally attracted the Greek adventurers by its resemblance to their native land. In these harbors they were perfectly sheltered and were admirably situated for carrying on both their trade and their marauding expeditions. Numerous very ancient ruins occur west of Sebastopol.

Beyond the ancient wall the road soon enters the celebrated valley of Baidar, where one begins to see the climatic changes produced by the protecting mountains. Both the desert air of summer and the cold winds of winter which characterize the Crimea north of the mountains here give place to climatic conditions similar to those in southern France and Italy, and the vine begins to appear with fruit trees of various sorts. The apples of Baidar have a reputation that has extended far beyond the confines of the peninsula.

The vale of Baidar, however, is but a foretaste of what is to come. On leaving it the road enters the pass of Phoros, where at an elevation of more than 1,000 feet one gets, through a picturesque vista of flower-clad crags and mountains and valleys, a view of the sea that has scarcely any equal in the world. One is not surprised that it is chosen as the favorite

\* "Chersonese" means peninsula. The main peninsula was called in classic times the "Tauric Chersonese".

resort for the Russian nobility and that the czar has here built a palace in which he can escape the rigors of the northern climate.

Descending by a winding road through narrow gorges to near the sea-level one reaches the favored belt a few miles wide and about a hundred long, of which the vale of Baidar was the foretaste. Bounded on the north by mountains of Triassic limestone rising to a height of from 3,000 to 5,000 feet, this southern exposure is the natural home of the vine. Though in the latitude of Maine, snow never falls, while on the other side of the mountains and even in Sebastopol the winters are very bleak. The celebrated and universally beloved General Woronzoff built a magnificent palace for his old age at Aloupka, fifteen or sixteen miles east from the Pass of Phoros. A few miles farther east, at Lavidia, is the czar's favorite palace, where Alexander III went to die. Near by, the picturesquely situated town of Yalta, with 11,000 inhabitants, is the central pleasure resort of this remarkable region.

From Yalta a post-road leads across the mountains about sixty miles to Bakhtchisarai, an interesting Tatar city of 15,000 inhabitants. The post-road along the shore also continues eastward thirty or



YALTA

forty miles farther, through a continuous panorama of grandeur and beauty to Aloushta, beyond which the bordering mountains gradually disappear for another fifty miles to Soudak. From Aloushta a post-road leads north over the

highest portion of the range (here 5,000 feet) to Simferopol, a Tatar city of 50,000 inhabitants and formerly the capital of the Crimea. One will find here among the twelve mosques a Lutheran church and many objects of historic interest.



TYPICAL GROUP FROM THE CAUCASUS

Leaving the enchanting scenes of the southern shore, we must pass on to Kertch, stopping at Feodosia on the way. This city, being on the other railway terminus, is an important shipping port of 11,000 inhabitants. Like almost all the towns on the southern shore, this, too, connects itself with ancient times. Four hundred years B. C. Theodosia or Ardavda (as it was called) was looked upon as the "granary of Greece", exporting in a single year 3,000,000 bushels of grain, which far exceeds the possibilities of the present time. Later the Venetians and the Genoese made it one of their most important headquarters in the East.

Kertch, on the Cimmerian Bosphorus at the extreme eastern point of the Crimea, has at present a population of 44,000. Commanding as it does the entrance to the Sea of Azov, anciently known as the *Palus Mæotis*, this situation early at-

tracted the Grecian explorers. The Ionians settled here as early as the sixth century B. C., naming their settlement Panticapæum. In 115 B. C. the Greeks surrendered to Mithridates Eupator, king of Pontus, whose expedition to this region is one of the most famous campaigns of history. Subsequently the city passed in turn into the hands of the Romans, the Goths, the Huns, the Genoese, the Venetians, and the Tatars, until in 1771 it was ceded by the Tatars to Russia. The present city is built on the ruins of those that had gone before, and, from its relation to the commerce of the Crimea and the Sea of Azov, must always retain its importance. The strait upon which it is situated is but a few miles wide, and the water not more than fifteen feet deep.

On leaving Kertch the steamer coasts along the shores of Circassia for a distance of about 400 miles to Poti and Batum. But throughout the entire distance there is no good harbor, and the Caucasus Mountains come down so near to the sea that no continuous road has been built on the land. The great Mithridates is the only general who has been able to conduct an army through the region.

The Caucasus Mountains begin at Novorossisk (the terminus of the railroad connecting the Caspian and the Black Seas on the north side) and extend southeast without interruption to Baku on the Caspian Sea, a distance of 700 miles. Indeed, a line of shallow water indicates their continuance across the Caspian Sea to Krasnovodsk, where the Little Balkan range continues the elevation to the Kopet Dag, which is but a spur of the Hindu Kush Mountains leading up to the Pamir, the "roof of the world".

The Caucasus Mountains are remarkable for their great height, their narrow breadth, and their continuousness. Mt. Elburz is 18,526 feet high (3,000 higher than Mt. Blanc); Mt. Kazbek 16,546; numerous others equal the highest peaks of the Alps, and the lowest pass, in fact

the only one available—that of the Dariel Gorge—is 7,977 feet above the sea. For a considerable distance the glistening, snowy cone of Elburz, though eighty miles distant and on the other side of the mountain range, is a bewitching object of vision from the deck of the steamer, and is said to be in clear weather a landmark for 200 miles out on the plains of southern Russia. It is little wonder that tradition fixes upon this as the place to which Prometheus was chained.

Though 700 miles long, the width of the range does not average more than ninety miles, making the ascent very rapid from either side. The main central mass of the range consists of granitic rocks flanked by parallel sedimentary strata, largely limestone, whose upturned edges form a series of gigantic steps behind which the streams coming down from the summit have been deflected to the right or left until they have worn a series of long, transverse, and most fertile valleys at different elevations. Where these streams have found a depression or notch

permitting them to descend to a lower level they have cut enormous gorges across the strata, which furnish almost the only channels of access in time of peace, while presenting extreme difficulties to an attacking army. It is this peculiarity



AN IMPASSABLE GORGE

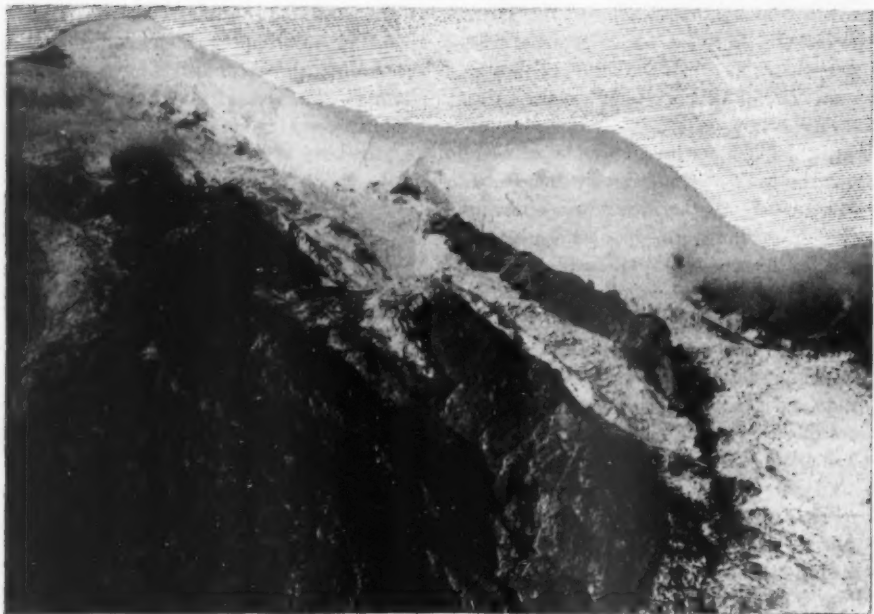
of the mountain sculpture to which is partly due both the indomitable patriotism of the Caucasian tribes and the long delay in the Russian military occupation.

Nor can it be said that the Russians have yet fully "occupied" this strip of mountain land lying between the Caucasus range and the Black Sea. From 1829 to 1864 the defense continued with scarcely an interruption except during the Crimean War. But when at last the Circassians were subdued, the whole population to the number of 500,000, being fanatical Mohammedans, emigrated to Asia Minor and other places in the Turkish Empire. Flourishing colonies of them may now be found as far south as the Hauran, on the east side of the Jordan. To a great extent their former villages are still unoccupied and their land untilled, though it is one of the richest spots on earth. In many respects this emigration of the Circassians is one of the most remarkable ever witnessed, and the hardships attending it are reported as simply inconceivable.

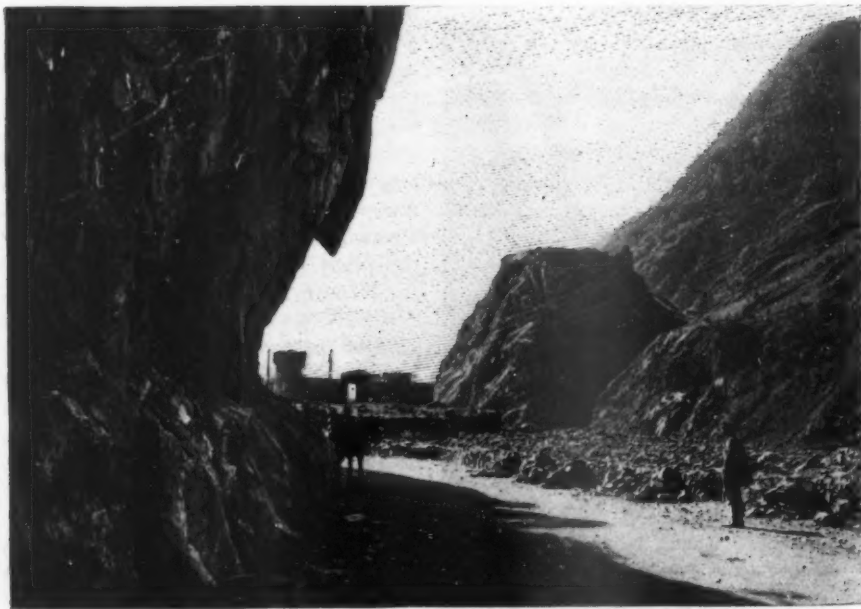
The effect of the Caucasus chain on the climate to the south of it is similar to that of the lower range in the southern part of the Crimea, only on a larger scale. The



UPTURNED EDGES OF THE SEDIMENTARY STRATA ON THE FLANKS OF THE CAUCASUS



GLACIERS ON MOUNT KAZBEK IN THE CAUCASUS



FORT AT THE ENTRANCE OF THE DARIEL GORGE





THE WINDING ROAD ABOVE MILETY



BEGINNING OF THE MILITARY ROAD AT MIKHETSK

bleak winter winds sweeping across Russia from the Arctic Sea are so completely checked by the range that perpetual verdure reigns through almost all Transcaucasia. The average winter temperature of Tiflis, though 1,000 feet above the sea and in the latitude of Boston, is 36 degrees F., while that at Kutais is 43 degrees.



AN EXPRESS WAGON IN THE CAUCASUS

The province of Transcaucasia has an area of 94,182 square miles, with a population of 5,516,139, divided into forty nationalities, of whom 940,000 are Armenians, 380,000 Georgians (proper), 423,000 Immeritians, 213,000 Mingrelians, 596,000 Lesghians, 1,130,000 Tatars. But the forty nationalities are subdivided into almost innumerable smaller units, each with marked peculiarities. In this respect it but reflects the condition of things which has existed from the earliest times. Mithridates was said to have held court at Sukhum Kaleh, the ancient Dioscurias, in seventy different languages; while Pliny asserts that 130 interpreters were needed for a Greek to carry on his trade in the marts of Colchis. Other writers affirm that 300 languages were necessary to meet the wants of a trader in that conglomerate population.

The only two ports of consequence upon the Black Sea in Transcaucasia are Poti and Batum. Of these Poti with a population of 5,000 had the advantage both of being at the mouth of the River Rion and of having been the first railroad terminus. But upon the conclusion of the war with

Turkey in 1877, Batum came into the possession of the Russians, and has since pretty much monopolized the trade of the district. The railroad was soon after extended to it, and, later, a pipe-line for transporting the oil which is found in such enormous quantities at Baku on the Caspian Sea, 500 miles to the east. As a consequence Batum has sprung into great prominence as a commercial center, being the terminus of a number of steamboat routes from all parts of the world. It has a population of 30,000, and is the center of a rich agricultural district. It is surrounded by a low range of mountains, giving the impression of great beauty, but not of grandeur. The public promenade upon the seashore is attractive, and the strange concourse of people enlists the attention of the traveler upon his first landing. But aside from this there is little to detain the tourist, especially if his face is set toward the interior, where everything of interest here is multiplied many fold.

The River Rion is the ancient Phasis whither the Argonautic expedition under Jason went in search of the Golden Fleece. According to an early explanation of the legend, this fleece was one which had been spread on the bottom of the river to catch the fine particles of gold washed down by the stream—a mining process akin to that still practised in many places. But at the present time little gold is found in the sands of this mountain stream. The valley, however, produces what is better than gold, namely, a luxuriant vegetation, the rapid decomposition of its sedimentary rocks and its abundant rainfall making it one of the richest gardens in the world. The mountain slopes are covered with a majestic growth of deciduous trees, and the fastnesses are adorned with azaleas, almonds, and rhododendrons, while the mulberry, the vine, and almost every variety of fruit grow in abundance on the gentler slopes.

The principal city in the valley of the Rion is Kutais, which prides itself on

being the oldest in the world. And with some reason, for it was the capital of the ancient Colchis, and was well known to the early Greek writers. In later times it was occupied by the Genoese, the ruins of whose citadel surmount one of the most conspicuous elevations overlooking the city. Near by are the ruins of the magnificent cathedral built in the tenth century, which was later desecrated by the Turks. Short excursions from Kutais, of rare attractions, may be made to the convent Ghelaty about six miles distant. This convent dates also from the tenth or eleventh century, though it has been sacked and restored in later times. It is full of relics of the medieval ages, and commands a magnificent view of the valley of the Rion with its luxuriant foliage sweeping down toward the distant sea.

The grandest view within reach from Kutais is from Mt. Latpary, three days' journey distant toward the central peaks of the Caucasus. From this point, at an elevation of 10,000 feet, one has a view, not only of the broad, richly wooded slope stretching down toward the sea, but of a hundred miles of the glacial-clad sum-

been the strongholds of the numerous mountain tribes. Between Mt. Latpary and the main chain of the Caucasus, here surmounted by the symmetrical peak of Elburz, lies the home of the Swannetians,



VILLAGE IN THE CAUCASUS MOUNTAINS

one of the most interesting of all the tribes, numbering about 14,000. The valley that they occupy is in the headwaters of the Ingur River, and is as completely shut in by mountain walls as if they had been constructed on gigantic proportions for artificial defense—the limestone wall upon the south side being fully 3,000 feet high, pierced only by a single, narrow, almost impassable gorge.

Unfortunately for the growth of the city, Kutais is five miles from the railroad. But the beauty of its situation, and the charm of its historic interest will ever cause it to retain its importance, and the whole region is the favored residence place of the Russian aristocracy. One of the most gorgeously situated of all these is the palace of the Grand Duke Michael.

The road to Tiflis after leaving the valley of the Rion crosses the watershed between that and the Kur at the pass of Suram, on a granite ridge 3,000 feet high, which extends from the Caucasus Mountains southward to the mountains of Armenia. Some interest is added to the ride by the series of slim, iron telegraph poles which sustain the wire running through Russian territory to connect England with her distant possessions in India.



HALTING AT A POST-STATION ON THE SUMMIT OF THE CAUCASUS MOUNTAINS

mits of the main Caucasus range. Mt. Latpary is on the brink of one of those longitudinal limestone shoulders of which we have already spoken as flanking the Caucasus range and bordering the elevated, fertile valleys which have so long



VIEW OF TIFLIS, LOOKING SOUTH

On crossing into the watershed of the Kur, which empties into the Caspian Sea about 400 miles distant, one witnesses a remarkable change in the climatic and other conditions. The valley of the Rion and the eastern coast of the Black Sea are regions of great rainfall, that at Batum being seventy-nine inches per annum! In the valley of the Kur the rainfall rapidly diminishes to eleven inches on the Caspian Sea, being only twenty inches at Tiflis. Irrigation, therefore, with the water coming down from the mountain chains on either side, is essential to the agricultural interest of the country, and is practised to a large extent except in the lower part of the valley. The agricultural products are enormous, and the population dense, being sixty-four to the square mile, including the waste and mountainous portions.

Tiflis, the capital of Transcaucasia, is a city of 160,000 inhabitants, and enjoys the reputation of having more languages and dialects spoken in its streets than

can be found in any other city of the world. The Russian policy of toleration, which is much like that of ancient Rome, is well illustrated in the streets of Tiflis, where Armenian, Georgian, and Russian churches alternate with Jewish synagogues and Mohammedan mosques, and where one meets almost every costume under the sun.

The city is situated upon both sides of the Kur, whose valley is here narrow. Looking to the south from the north side near the railroad station, one sees upon an opposite eminence the ruins of an ancient fortress, and about half way up the precipitous hill the conspicuous convent of St. David. Immediately in the foreground is the regularly built Russian part of the city which has sprung into existence in recent years. Lower down are the Armenian, Georgian, and Tatar portions, whose existence goes back to prehistoric times. From the fortress of the convent one has in view besides the city and its immediate environs the majestic

background of the lofty Caucasus range about forty or fifty miles distant.

Coming down to details, the tourist will find in the center of the Russian city a beautiful park around which are built the governor's residence, the Greek cathedral, and the military museum. The last is a large, commodious building filled with mementos of the long struggle through which the Russians gained possession of the Caucasus. The large spaces of the wall are covered with paintings of the heroes and battle-fields of that war, and illustrate, as nothing else could do, the fervid patriotism of the Russian people. One of the most thrilling scenes is that of an actual instance in the Circassian war, where it was necessary for the artillery to cross to a new position cut off by a ditch without a bridge. Without a moment's hesitation enough of the rank and file of the soldiery threw themselves into the depression to make, with their own bodies, a bridge over which the wheels of the artillery wagon could pass.

In other parts of the city one will find an opera-house, ranking with the best in the largest of our American cities, a splendid botanical garden, and a magnificent museum of natural history and archaeology, both under the supervision, and to a considerable extent the creation, of the distinguished botanist Radde.

From Tiflis various excursions of greater or less length can be conveniently made. Following the branch railroad south, one can reach the famous fortress of Kars on the road to Erzerum near the center of the great Armenian plateau. This fortress, however, is of interest chiefly to those of a military turn, having been repeatedly passed back and forth between Russia and Turkey in the struggles of the last century. It is now in Turkey. But by turning off half way to Kars one will find oneself on the picturesque and rugged but well traveled caravan road leading past Erivan to the base of Mt. Ararat, a distance which now can be covered in three days. Here he will

have not merely the unrivaled view of the twin peaks of Ararat, the highest of which is 17,000 feet above the sea, but he will see Eastern life in its purity and perfection, and will be in the very center of the influence of the Armenian church—the ancient capital having been at Anni, the ruins of which are still in this vicinity. Their present ecclesiastical center is at Nahitchevan, a famous watering place about a day's journey from Erivan and about as far from Ararat.

From Tiflis to the Volga River one has a choice of two routes. The railroad will take him down the ever-broadening valley of the Kur to the Caspian Sea at Baku, whence he can take a steamer to Astrakhan. By this route he will pass through the picturesque city and the famous battleground of Yelisavetpol, and keep almost constantly in view of the lofty, snow-clad peaks of the eastern Caucasus range, some of which obtain an elevation of 15,000 feet.

At Baku one will find a flourishing city of 120,000 inhabitants, which has grown up on the immense petroleum product of the region. Here, since very early times,



THE OLD FORTIFICATIONS OF TIFLIS AND A PART OF THE NATIVE CITY

Parsee priests, or fire-worshipers, had nourished a perpetual flame by utilizing jets of natural gas issuing from the rocks. Up to within three or four years Parsee pilgrims have come yearly from as far as India to visit this sacred shrine. But the discovery of petroleum wells has



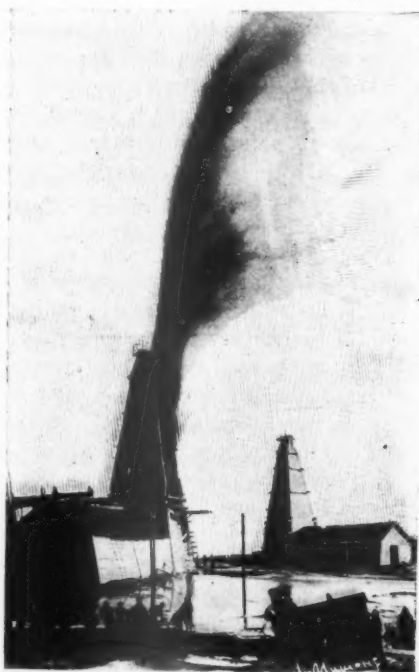
turned everything to commercial value. An area of only a few miles square is now producing more crude petroleum than all the wells in the United States put together! About a year ago one well was struck which poured forth 2,000,000 barrels in two months, flooding the country so extensively that the damages assessed against its owner more than ate up the profit. They do not pretend to run the oil at the wells into tanks, but dam up the valleys and store it in ponds and lakelets. Nor have the Russians been behind us in organization of the business. They, too, have their "standard oil company" with pipe-lines and tank-ships for the distribution of the product, and their "oil kings" of fabulous wealth.

But the route of all others to be chosen in Caucasia, if not indeed of the whole world, is over the mountain range from Tiflis to Vladikavkaz through the Dariel Gorge. The distance is 126 miles, and can be made in the public diligence in twenty-four hours, but one might not get an outside seat, and would, even then, go through the most interesting portion in the night time. For moderate expense a party of four can charter an easy-riding carriage and be accompanied by a driver and a government agent who will take them over in the daylight of two days.

The ascent will begin at Mikhetsk about twenty miles up the valley from Tiflis, where the Aragwa joins the Kur. This city was the original capital of the Georgian king, and boasts a history going back to 300 B. C. In 295 A. D. the Georgian king was converted to Christianity by a poor captive named Nina, and the foundations were laid for the cathedral which is now the pride of the place. Following up the narrow valley of the Aragwa one passes the important provincial city of Dushett, and after leaving the valley for a few miles returns to it again at Ananur, whose environs are among the most picturesque imaginable, and whose ancient church is the admiration of all artistic travelers.

Passing on twenty-five miles, the road reaches Milety, where the night can be spent in a commodious post-house. In the morning the ascent to the Mountain of the Cross (*Krestovaya Gora*) will begin. The road, winding back and forth, slowly climbs the mountainside until at about ten o'clock the carriage finds itself almost exactly over the spot from which it started, but 2,000 feet above it. The backward view, as one looks down through the narrow valley bordered by the lofty cloud-capped mountains through which he has already come, is superb in the extreme, while before him Mt. Kazbek, 16,000 feet in height, seems to pierce the very sky as it towers far above the lesser peaks.

We are now in the land of the Ossetes, a strange people speaking an Aryan language closely related to the Medo-Persian, but surrounded on every side by tribes of a different origin. Their



A FLOWING OIL WELL IN BAKU



THE CITY OF BAKU

villages are strongholds which it is almost impossible for a military force to approach. Their fields are on mountain slopes so inaccessible that the only mode of bringing their stacks of hay to their places of residence is to slide them down the steep inclines on the early snows of winter.

But, hastening over the finely constructed military road and passing the summit at an elevation of 8,000 feet, we begin the descent on the northern side through a still narrower and more rugged gorge. For long distances the road has to be protected by sheds from the avalanches that from time to time slide down from the heights above. Passing the station of Kazbek, from which the glaciers of that mountain may be easily visited, we come soon to the Dariel Gorge, described by Strabo as of such narrow dimensions that one man only could pass through at a time. Though the incessant action of the mountain torrent and the repeated efforts of the civil engineers have now enlarged it somewhat, they have not

materially diminished its impressive proportions. With mountains rising almost perpendicularly thousands of feet above its gloomy recesses and a raging mountain stream adding the foam and roar of its water to the scene, it passes all description. A Russian fort now guards the entrance (or did before the whole region came into Russian possession). According to the famous Roman historian Pliny, in earliest times it was known as the Caucasian Portal, and was said to have been closed by a single gate.

Soon after leaving the Pass of Dariel the foothills are reached and the valley broadens out, and, not far beyond Vladikavkas (a word signifying "to hold the Caucasus"), gradually descends to the plains of southern Russia. Vladikavkas is a city of much importance with a population of 44,000. From here the road to the Volga is by rail to Petrovsk on the Caspian Sea, whence again steamers may be taken to Astrakhan, and the voyage up the river to the interior of Russia begun.



MOVING IN THE CAUCASUS

## PRONUNCIATION.

Aloupka—Ah-loop-ka.  
 Aloushta—Ah-loosh-ta.  
 Anni—Ahn-ne.  
 Aragwa—Ah-rahg-vah.  
 Ararat—Ar-a-rat.  
 Ardavda—Ahr-dahr-da.  
 Argonautic—Ar-go-naut-ic.  
 Astrakhan—Ahs-trah-khan.  
 Azov—Ah-zof.  
 Baldar—Bl-dahr.  
 Bakhtchisarai—Bahk-che-sa-ri.  
 Baku—Bah-koo.  
 Balaklava—Bah-lah-klah-vah.  
 Batum—Bah-toom.  
 Bosphorus—Bos-po-rus.  
 Caucasus—Cauc-ca-sus.  
 Chernaya—Chair-nigh-ah.  
 Chersonese—Ker-so-nece.  
 Cimmerian—Cim-mere-an.  
 Circassia—Ser-cash-ia.  
 Colchis—Kol-kis.  
 Crimea—Kri-me-a.  
 Dariel—Dah-ree-ale.  
 Dioscurias—Di-o-scu-re-as.  
 Elburz—El-boorz.  
 Erivan—Er-i-rah.  
 Erzerum—Erz-room.  
 Eupator—Eu-pa-tor.  
 Eupatoria—Eu-pa-to-re-a.  
 Feodosia—Fay-o-do-se-a.  
 Ghelaty—Ghay-lah-ty.  
 Hauran—How-rah.  
 Heracleotic—Her-a-cle-ot-ic.  
 Immeritians—Im-mer-iah-ians.  
 Ingur—Een-goor.  
 Kars—Kars.  
 Kazbek—Kahz-bek.  
 Kertch—Kerch.  
 Kleff—Kee-ev.  
 Kopet Dagh—Ko-pet dahg.

Krasnovodsk—Krahs-no-vodsk.  
 Krestovaya Gora—Krays-to-vah-yah go-rah.  
 Kur—Koor.  
 Kutais—Koo-tice.  
 Kyzyl Yar—Kee-zel yahr.  
 Latpary—Laht-pah-ry.  
 Lavidia—Lah-vid-e-a.  
 Lesghians—Lays-ghee-yans.  
 Malakoff—Mah-lah-koff.  
 Mikhetsk—Mee-ketsk.  
 Mingrellians—Meen-gray-lee-yans.  
 Mithridates—Mith-re-da-tees.  
 Nahitchevan—Nah-heetch-a-vahn.  
 Novo-Rossisk—No-vo-ros-sisk.  
 Ossetes—Os-sayts.  
 Palus Mæotis—Pa-lus me-o-tis.  
 Pamir—Pa-meer.  
 Panticapæum—Pan-ti-ca-pe-um.  
 Parsee—Par-see.  
 Petrovsk—Pe-trovsk.  
 Phasis—Fa-sis.  
 Phoros—Fo-ros.  
 Pliny—Plin-y.  
 Poti—Po-tee.  
 Redan—Re-dan.  
 Rion—Re-own.  
 Saky—Sah-ky.  
 Sebastopol—Se-bas-to-pole.  
 Simferopol—Sim-fer-o-poly.  
 Soudak—Soo-dak.  
 Sukhum Kaleh—Soo-kum Kah-lay.  
 Suram—Soo-rahm.  
 Swannetians—Swah-nay-she-ahns.  
 Tatar—Ta-tar.  
 Tauric—Taur-ric.  
 Tiflis—Tif-leece.  
 Vladikavkaz—Vla-de-kahv-kahz.  
 Vladimír—Vlad-e-meer.  
 Woronzoff—Vo-rown-tzoff.  
 Yalta—Yahl-ta.  
 Yellsavetpol—Ye-le-zah-vet-poly.

## REVIEW QUESTIONS.

1. Describe the journey from Moscow to the Crimea and the characteristics of the peninsula itself. 2. What are the modern methods of travel in this region? 3. What points of interest are in the near vicinity of Sebastopol? 4. Describe the vale of Baldar and the southern coast of the Crimea. 5. What historical associations have Feodosia and Kertch? 6. What route is taken by the railroad connecting the Black and the Caspian Seas? 7. Describe the Caucasus Mountains. 8. What "confusion of tongues" is found south of the mountains? 9. What importance has Batum? 10. Describe the valley of the Rion. 11. Describe the surroundings of the Swannetians. 12. What peculiar conditions of climate and of population has Tiflis? 13. How is Russian patriotism illustrated in the history of this region? 14. What interesting excursions can be made from Tiflis? 15. What are the characteristics of the oil country at Baku? 16. Describe the journey through the Dariel Gorge.

## SEARCH QUESTIONS.

1. What were the characteristics of the Jurassic and Tertiary periods? 2. Who was General Woronzoff? 3. Why did Italy take part in the Crimean war? 4. Who was Schamyl? 5. What is the connection between Caucasus and the White or Caucasian race?

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ANCIENT CHURCH AT MIKHETSK

# Practical Studies in English

## EXPOSITION

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**E**XPOSITION is explanatory writing. Mr. James Bryce in his "American Commonwealth" tells how we are governed; Miss Parloa in her cook-book tells how to make marmalade; and both books are exposition. This class includes a large part of the writing done to-day. An account of a new submarine boat, directions for weaving baskets, how volcanoes are formed, what are the characteristics of Browning's poetry, why insanity is increasing—all these subjects come under the head of exposition. And in exposition, just as in narration, there are a few simple laws that must be observed.

In expository writing your task is to explain something which you know to some one who does not know. That implies, first, knowledge on your part. If the thing to be imparted is not clear to you, you cannot make it clear to any one else. If that paper on Browning is to be given by you at the next meeting of the club, and you have a somewhat vague idea of the subject, the ideas you will convey to your hearers will be vaguer still. So at the outset we may lay it down as a positive rule never to attempt exposition unless you understand your subject.

"But," you say, "I must write that paper on Browning. It has been assigned to me, and I must do it." Then the best thing to do is to make yourself familiar with your subject. And that brings us to the first step in exposition: obtaining material.

If you have a public library within reach, go there and consult—not the librarian, but the card catalogue. This is usually what is known as a dictionary catalogue, in which all the books are catalogued three times: under the author's name, under the title, and under the subject. That is, Henry George's "Progress and Poverty" would be entered first by the name of the author, under the letter "G". Then a card would be made out for the title, and this placed among the cards in "P". And finally, as the book deals with political economy, a third card would be written, headed "Political Economy", and this placed in its proper position. The advantage of this triple cataloguing will soon be apparent. Opening the drawer marked "Br" we soon come to our author's name. The first cards give the titles of all books by Browning that the library contains. Find an edition that is complete in one volume, as that is most convenient for reference. Then turn over the cards rapidly until you come to those with the word "Browning" written in red ink. These are the books about Browning by other people. The advantage of the dictionary system is now manifest. All books written on Browning, and all books on other subjects which have chapters on Browning, are here brought together for your selection. And without troubling the librarian, you can see for yourself what the library contains on any given subject.

This is the third of a series of "Practical Studies in English." The full list, in *The Chautauquan* from October, 1902, to June, 1903, is as follows:

Descriptive Writing (October).  
Narration (November).  
Exposition (December).  
Spoken Discourse (January).  
Reporting (February).

Words, Sentences and Paragraphs (March).  
Qualities of Style (April).  
Metrical Composition (May).  
Letter Writing (June).



But suppose that you consult these books, one after the other, and still do not find the precise piece of information you are in search of. There is yet another chance, the periodicals. Ask the librarian for Poole's Index, or for the Cumulative Index. These works, similar in scope, contain indexes of the contents of all the principal American and English quarterly, monthly, and weekly periodicals, from their beginning to the present year; the Cumulative Index brings it down even to the current month. These indexes, too, are arranged on the dictionary plan, so that by turning to the heading "Browning" you can find all the reviews, criticisms, and discussions that have ever appeared in the periodical press. The card catalogue and the index to periodicals are simply invaluable as aids to literary workers: they open to you at once, upon any subject, the whole resources of the library.

By this time you have probably secured references enough. And as you read and take notes, and more notes, and see how much is still to be read, perhaps the conviction dawns upon you that you have chosen a very broad subject. You see that experienced writers discuss "Brownings Optimism", or "Browning's Attitude Towards Christianity", or "Browning's Views on Art", or perhaps they deal with a single poem; you have undertaken to cover the whole scope of his writings. If grace is vouchsafed you, you will see your error. And you will learn a very important lesson: that exposition should be limited in its scope. To use a homely illustration, no person would attempt to discuss cake-baking, all kinds of cakes in all kinds of ways, and do it all in ten minutes. Yet that same person will attempt a subject in literature or art or economics which is quite as broad in its scope, and far more difficult to expound. Again, with a broad subject, a person has no idea where to begin, nor where to leave off. Ask a skilled engineer to talk for ten minutes on machinery, and he will

be at a loss what to say. Ask him to explain the principle of the ball governor, and he will give you a clear explanation. Limit your subject, then, when you aim to make clear what is not known.

Let us suppose that the initial difficulties have been surmounted. You have a well-defined subject, and have collected considerable material. What next? There are two plans that may be followed. One, perhaps the most natural, is to go ahead and write your paper. The other is, to arrange your ideas into some logical order, and, putting down the chief points, make an outline. By the first method one will perhaps write with more spontaneity; by the second, one will write more logically, and therefore more clearly. It seems to be the case that some minds work best by one method, some by the other. It is safe to say, however, that even if one writes without an outline, it is best to go over the work afterwards and criticise it very carefully from the point of view of arrangement. For it must always be kept in mind that in exposition you are attempting to tell people something they do not know, and for this a logical order of presentation is almost imperative. A good illustration of this is found in Bryce's "American Commonwealth". One chapter of this work is devoted to the senate. A little study of that chapter shows that the following topics are discussed:

1. Congress consists of two bodies.
2. The senate; how elected?
3. Its functions: legislative, executive and judicial.
4. It represents the states as separate commonwealths.
5. Advantages of this plan: (a) It gives the senate a character distinct from the house.
6. (b) It makes a link between the state governments and the national government.
7. Senators often elected substantially by direct vote.
8. Senators vote as individuals.
9. Length of the senatorial term.
10. Resulting permanence of the senate.

11. Powers of the senate in money bills.
12. Rules of procedure.
13. Manner of voting.
14. Secret sessions.

Now when Mr. Bryce first visited the senate, as an Englishman familiar with the house of lords, perhaps he was most strongly impressed with the difference in externals between the two bodies, the lords meeting in a lofty hall with rich windows, the lord chancellor in gown and wig, the bishops in their vestments,—with all this in his mind he is struck by the contrast of the modern, severe, and practical appearance of the senate. And in writing about the senate he might very naturally set down this first impression at the beginning of the chapter. But he did not, for the differences between the two bodies lie far deeper than externals, and he chose to put the more important parts first. It illustrates the point that one who writes without a definite plan seldom chooses the best arrangement.

Note, too, the orderly way in which topics 4, 5, and 6 follow each other. Here again, Mr. Bryce was probably most strongly impressed by the fact that the senate had a different character from the house, yet he does not state that first, but gives it in its proper place as one of the results of the manner of choosing senators. Another point worth noting in this piece of exposition is, that the list of topics given above is also the list of paragraphs; that is, each topic constitutes a paragraph. The principle of paragraph structure is so important as to demand separate consideration.

Most persons write without making paragraphs at all. They will either write every sentence as a paragraph, or they write on without a pause and put the whole article into one paragraph. Now a sentence is not a paragraph; an article is not a paragraph. The paragraph proper stands between these two: it is made up of a number of sentences, and as these sentences deal with one principal idea,

the paragraph is a unit. The article as a whole is made up of a number of these units. Paragraphing, then, is not a mere arbitrary thing, but rests upon the logical structure of the composition. You unconsciously recognize this principle in reading: when you come to the indentation that marks a new paragraph, you expect a new subject. The rule, then, seems simple: every time you take up a new principal idea, make a new paragraph.

But one qualification should be added. In the outline given above, sections 5 and 6 deal with the same general topic, the advantages of our method of electing senators; why are they not in one paragraph? Because each of the two sub-heads of the topic is discussed at some length, and hence assumes importance enough to deserve a separate paragraph. In section 3, however, there are three sub-heads, but each of these is dismissed in a sentence, so they are all grouped into one paragraph. The rule as modified may be stated thus: Make a new paragraph whenever there is a decided change of thought, and make new paragraphs for minor points if they are discussed at some length.

After the outline comes the writing. In exposition, the great requisite is clearness. Something has been done to secure this by proper arrangement. Another means is by simplicity in expression. There is danger of taking too much for granted on the part of the reader. When one writer says that Milton's best sonnets are in the Guittonian form, he makes a statement that to most of his readers is meaningless. Every art, every profession, has a set of terms peculiar to itself. When a man grows familiar with these technical terms he finds them very convenient, and is likely to use them as though they were generally understood, while in truth they pass current among a few only. If such words are used, they should always be explained.

To sum up what has been said about expository writing: never take a subject unless you are familiar with it; limit your

subject, not attempting to cover too much ground; outline your paper, preferably before writing; put your ideas on one subject into one place, and make that a paragraph; and be sure—first, last, and always—that you make your meaning clear to persons who are not familiar with your subject.

## EXERCISES.

1. Write an exposition of some process with which you are familiar. If you know how to make bricks, how to tone photographs, how to organize a school, how to raise flax, how to make a chocolate cake, or how to become a successful canvasser, write it out. Especial pains must be taken to make every step clear. The test for this paper is to read it to someone who knows nothing about the subject, and see whether he thinks he could perform the work from your directions.

2. How Our City is Governed. Who are the men who control the paving and lighting and appoint the police force? How are they elected? How long do they serve? What are their powers? Tell it all so that an intelligent visitor from Persia would understand the workings of a section of democracy.

3. Why is Longfellow our Most Popular Poet? For this you will depend partly upon your own thinking, partly upon books. Be careful that this does not slip into a mere biography: keep your subject in mind, and put in nothing that does not bear upon it.

4. The Benefits of a Public Library. Here, too, you will depend partly upon books. It is best, however, to do your own thinking before you go to other sources. Get together your own ideas, and set them down in order, then go to books.

5. The Defects of our Public Schools. What are they? Write them down as separate headings, arrange them in what seems the logical order, and discuss them.

6. The Character of Franklin, or Goldsmith, or Gladstone, or another great man whom you admire. In order to set forth the characteristics of the man, it may be necessary to relate some events of his life, but do not let the paper become a mere biography. Your aim should be to show what the man was, not what he did.

7. The Work of our Circle Last Year. What did you do to make the meetings more interesting and profitable? Write an account of this, not a mere program, but a detailed account, so that another circle could carry out the work from your description.

[End of Required Reading for the Chautauqua Literary and Scientific Circle, pages 239 to 273.]

## THE SPEEDING YEAR

BY CLINTON SCOLLARD

Bitter the morning's breath;  
The trees stand wizened and thinned;  
And the year speeds on to its death  
With a wailing of wind.

Only the ghosts of flowers  
Wander the wold and wood;  
And the heaven glooms and glowers  
In a wrathful mood.

Smoke from the chimney crawls;  
Sullen the black rooks caw;  
And the last red berry falls  
From the ruined haw.

The note of the stream is drear;  
"Coming!" the snow-wraith saith;  
And, like one stricken, the year  
Speeds on to its death.

# C i v i c P r o g r e s s

## THE CIVIC FUNCTION OF THE COUNTRY CHURCH\*

BY GRAHAM TAYLOR

Chicago Theological Seminary.



IN his "Social Evolution" Benjamin Kidd tries to show us what our body politic really is or ought to be, through the eyes of a visitor from another sphere. This inquisitive other-world stranger obtains from a man of the earth a fair idea of what the farm and factory, the town and court-house are for, but his anti-ecclesiastical guide fails utterly to make him understand what part the churches have in the community life and work, or what reason for existence they really have. Indeed, the visitor is assured that they are nothing more than barnacles on the bottom of the ship of state, the accretions from the slimier waters through which progress has been taken. Nevertheless his visitor cannot see why they exist everywhere, why the people support them and gather around them, and why they so persistently survive all the other effete and discarded things, if they have lost all usefulness, or never had any. Thus the author tries to awaken us to inquire what our social institutions are for, and especially what functions the churches have in the community, which not only their supporters, but the people at large may justly require them to fulfill.

To raise such a question emphasizes the fatal facility with which men forget

the purpose of established institutions and their reason for existence, thus losing the value and even the sight of their ends in forgetting that they are means. This institutionalism which substitutes means for ends, and subverts the ends in slavishly serving the means, is the very insanity of history, political, industrial, educational and ecclesiastical. Thus the state, the municipality and the town lose their hold on life and the loyalty of the people by becoming partisan machines instead of public service utilities. Thus commercialism overreaches itself in sacrificing the many to the few, and prevents a gainful coöperation in order to promote a destructively unrestricted competition. Thus schools and universities, by making knowledge an end instead of a means and apotheosizing culture for culture's sake, fail in their mission, which is not only "to minister to industrial advancement, but to enable technical advancement to minister to the life of the people." Thus, too, the churches lose their souls in building themselves up out of the community instead of building the community up out of themselves, in seeming to save a man's soul at the expense of neglecting the man's self, and in resting content under the paradox of having a community of Christians which is not a Christian community.

When institutions thus lose or lessen their grip on themselves, it is well to follow them up stream to their fountain-

\* An address at the joint meeting of the Michigan Political Science Association and the Michigan Farmers' Institutes.

This is the third of a number of articles on phases of "Civic Progress", which will appear in *The Chautauquan* each month. "The Traveling Library as a Civilizing Force", by Jessie M. Good, appeared in October; "A Decade of Civic Improvement", by Charles Zueblin, and "The Municipal Problem", by Clinton Rogers Woodruff, in November. Subjects to follow include Municipal Art, School Extension, Public Recreation, Social Settlements, Sanitation, Village Improvement, etc.

head and see them in the full possession of the purpose which called them into being and gave them their right to be and their room to work among men. Our New England forefathers had a community use for their churches in planting the colonies. At the center of every town they built alongside of the town hall and the school "the center church." It was intended to be, and was, the spiritual and social bond to draw and hold men to their civic centers and to send them forth to practice the high and holy art of living and working together. Most of their descendants not only, but many from every land who, in the brotherhood of the race, have helped build up this great international nation, followed their example and fairly took possession of this land of promise by planting the church of their fathers and clustering their farms and shops, their schools and court-houses, about them.

The churches were thus centered while the population was homogeneous and before the industrial organization became so complex and divisive. But when machinery and the railways created the factory towns and the great cities and with marvelous rapidity shifted one-third of the population within city limits, then civilization experienced its most radical and revolutionary transformation. American country life suffered changes and losses from which it is only now beginning to recuperate compensatory gains. Country towns lost many of the most enterprising and valuable elements of their population. Not a few of them lost their territorial and social centers of gravity, as may be seen in Rollin Lynde Hartt's three graphic articles on "The Regeneration of Rural New England".\* Often the institution to suffer first and most and to recuperate last under these changes is the country church. Weakened within by the emi-

gration of its families or young people, cut off from the in-coming population by the diversity of languages and antecedents, and hopelessly handicapped in the struggle to possess its field by the multiplicity of sects, with their feeble, non-coöperative churches, desperately contending with each other for a foothold, the church in many country places stands one side of the current of human life like a stranded ship with the big tide ebbing away. Country life has lost its hold upon people not only because of its lesser economic opportunity, but quite as much because of its lack of social interest and equipment, and the consequent heart-hunger of both young and old. Country people swarm to the larger social centers, often leaving comparative independence for the most hopelessly subordinate occupation in the city. When asked why he did not return to his good home on the farm, a Chicago youth replied, "Because I find more fun in South Halsted street in a week than I would have in two years in the country". When chided for returning to her desolate tenement house quarters in New York after having been removed to the country at considerable cost to her friends, the mother of a family of children justified herself by the declaration, "A body cannot live among stumps, but must be with folks". 'n urging the people in Western agricultural states not to overcrowd the cities, I have been indignantly answered at summer assemblies by men and women who insist that their families had as much right as mine to the social and educational privileges of the city.

Happily, however, the tide begins to turn countryward again. The social importance of improved highways and the introduction of telephones, trolley lines, and rural mail delivery is primary to and fully as far reaching as the economic facilities thus afforded. These are socializers of the country community in a higher sense than they are producers. They lift more burdens from life than they carry for labor. They will give more heart's-

\* *The Outlook* for March 3, 10, 17, 1900. See also "The Problem of Evangelization of Vermont", in supplement to the minutes of the ninety-first annual meeting of the general convention of the Congregational churches and ministers of Vermont, 1886.



ease and contentment than money value, rated by cost or production. Not the least significant among many other signs, this joint conference of the educators and the farmers of Michigan betokens a wakening consciousness of the necessity and opportunity to socialize rural life. All together they forecast the re-integration of the country community, and possibly the check of the unhealthfully rapid growth of city population.

What part the country churches are to have in the coming organization of rural life depends upon the vision the local church has of its civic or social function. To suggest what that function shall be it has been necessary to dwell as particularly as we have upon the need which most country communities have of some inspirational and coöperative center. This need of its field must first be seen and felt by the country church before it will recognize its imperative duty and supreme opportunity to be such a center to its community.

In the organization of rural life the country church has a threefold social function.

Its primary and perhaps supreme function is to keep the highest ideal of individual and community life flying like a flag, far overhead. The church should be like the flagstaff of the community, and its membership like the color-guard. By its worship, its example, and its prophetic aspirations it should hold aloft what is worthiest for man, woman and child to be, what God Almighty meant and made community life to become in neighborhood and town.

To initiate agencies and movements for realizing these ideals practically and progressively, is the second social function of the church, but its own organization is not to attempt to administer the social agencies thus initiated. For, on the one hand, neither in the form of its organization, nor in the constituency of its membership, is the church adapted to be an effective executive of social movements,

and on the other hand, even if it was, it has a higher function, which is all its own. If therefore the churches may not be the executive of social action and of organized effort for civic betterment, they may give initiative to every such endeavor by fulfilling their function of inspiring, educating, and unifying the people. The social ideals of the Gospel have borne their best fruits in society when the churches have supplied the town and city, the state and nation, with families and citizens inspired by religious ideals of social relationship and prompted to take the initiative toward their realization. This function of the church is more formative than reformatory. There can be no reform without the idea of the ideal form. Reformation, therefore, must ever be subsidiary to the creative function of forming the ideal. In the language of Horace Mann, "Where anything is growing, one formative is worth a thousand reformatories". In the growing organization of rural communities let the church, therefore, fulfill its own high function of forming the social relationships according to the pattern of the common life entrusted to her by God. To the church the people look for the initiative toward realizing the divine ideal of the life of the one and the many.

To attempt the fulfillment of their great function the country churches may find inspiration and encouragement in the initiative which the social settlements have given toward the social organization of the densely crowded and disorganized city centers. Around the household life of those who have gone to make their home in these neighborhood houses and to identify themselves with the whole life of these cosmopolitan districts, many communities are naturally, happily, and unitedly organizing their common interests and efforts, pleasures, sacrifices, and hopes. Inspired by a higher ideal thus imparted, and started out by a new impulse thus given, self-governing, self-sustaining organizations for social, educational, recreative and political betterment are cluster-

ing about these city neighborhood centers. In one of the country suburbs of Chicago the little church has organized and sheltered under its roof a "town meeting" of all the inhabitants, and has succeeded in uniting on broadly religious lines all the diverse elements of the population in a People's Sunday Evening Club. As the one center at which the most people continuously gather, the country church has a great responsibility and opportunity in meeting the tacit demand of its community for the highest ideal of the common life and for the strongest initiative towards its realization. It need be none the less spiritual and churchly for thus fulfilling the social and civic prerogatives. Its good people should make the community better, and the better community would surely help make people good. Every successful effort which the country church makes toward bettering the industrial, social, recreative, and educational interests of the community will be directly tributary to its spiritual purpose. The saving of souls is nothing less than the salvation of selves, for soul is not anything a man has, it is all he is or may become. The church cannot save any part of a man, nor can any man be saved entirely apart from his surroundings. To save the whole man the church must apply its whole Gospel to the whole human life.

The final function of the church, most essential to all social and civic organization, is to generate that public spirit and self-sacrifice which serve the common interests at the cost of personal ease and gain or of class and institutional aggrandizement. Without this social self-denial no patriotic, philanthropic, or progressive organization of a community can succeed or survive. It is the very soul of the body politic, without which it is dead while it lives. It is the dynamic of progress without which the community is powerless to make any real advancement toward higher ideals. For the generation of this social power and for putting each citizen in possession of it the community rightfully

looks to the church more than to any other agency. The school should inspire the children with this spirit, but the church only can carry on and out the cultivation of self-denial among people of all ages and classes. The sign under which it claims to live and work and by which it has ever conquered, is the cross. Only by raising up cross-bearers in social and civic self-denial will it win from the state and society its crown. Only by yielding this service as its most fundamental obligation to the community can it expect the popular recognition of its right to be and its room to work.

Imperious to the interests of both church and community is the religious imposition of the duty and privileges of self-sacrifice in public service upon every conscience and heart. To impart this power of self-denial the church must be mastered by herself. To give it she must not only have it, but exemplify it. Upon a much farther-sighted view of non-sectarian policy and of interdenominational comity and coöperation, will depend not only the importance of the church in the life of the community, but also the moral and financial support which the church may expect from the people. It is sure to become more of a question whether the churches can survive if they do not sacrifice self-interest in saving the life of the people, than whether the people's social life can be saved without the church. Christ's words are as true of his church as of his disciples, that the church which "will save" its life shall lose it, and the church which is willing to lose its institutional or denominational life for Christ's sake and the people's may "find it". With the passion of love for the church, consistent with his larger loyalty to the kingdom, Dr. William R. Huntington pleaded before the convention of the Protestant Episcopal Church the demand which the organization of the world makes for the coöperative unity of the churches. He said:

"Four great questions confront the

American people at this solemn hour when they are passing from an old century to a new. These questions are: the sanctity of the family, the training of youth to good citizenship and good character, the purification of the municipal life of our great cities, and the relation of capital and labor. But towering above them all as a snow mountain towers up over the more conspicuous but less important foothills that cluster about its base, rises the question of every American citizen who is a believer in the religion of Jesus Christ, How may we correlate and unite and consolidate the religious forces of the public? Those other questions are in a measure independent of one another, whereas the question of the correlation of the religious forces of the republic touches every one of them intimately, vitally. Our whole attitude toward the unity question depends upon our notion of what the church to which we are attached is really like. One view is that each church is a little working model of what a true church ought to be, kept under a glass case, provided with its own little boiler and its own little dynamo, the admiration of all who look at it, but by no means and under no circumstances to be connected either by belt or cable with the throbbing, vibrant religious forces of the outer works through broad America, lest they wreck the petite mechanism by the violence of their thrill. We sit here debating these petty technicalities, devising the ingenious restraints, and meanwhile out-of-doors the organization of the world goes on."

Wherever the churches are endeavoring to unite to meet the demands of the world's organization they do not find any basis for practical unity in trying to think alike, or worship alike, or be governed alike. As the bond of comity between themselves is the Christian spirit, so the basis of their common service to the community is their coöperative unity. How reasonably practical it is for churches in any community, large or small, to coöperate for the common good, Washington Gladden long ago set forth in his story of "The Christian League of Connecticut". The churches in the state of Maine were among the first to form an interdenominational committee to act as a final court in preserving comity and promoting coöperation.

That state of rural communities is thus beginning to find relief from the ungodly sectarian rivalry which is dividing the forces of righteousness hopelessly and is overburdening every little village with a multiplicity of paralytic churches. In New York City "The Federation of Churches and Religious Workers" has successfully set the type for the National Federation of Churches which is pressing the cause of coöperative unity from its headquarters in the Bible House, in New York City. But prior to these newer movements the foreign missionaries of all our churches have found it so necessary and feasible that they should unite their forces in the overshadowing presence of the united forces of evil, that the churches of the home-land are likely to receive the boon of their own unity in return for the chivalrous service bestowed abroad.

A working example and demonstration of the advantage of combining our religious resources may be seen in many rural communities in the consolidation of school districts, which makes one strong and effective educational center possible. Why may not several denominational churches, too small for any effective service, unite at least in a common effort to inspire the people of their community with the highest ideals of social and civic relationship, to educate the citizens in organizing progressive movements and in supplying the self-sacrificing spirit which must always be necessary to realize every hope of progress?

The final test of the capacity and right of the churches to fulfill their high function in the community is not the attitude of the people toward the church, but the willingness and capacity of the church to serve the real interest of all the people. The country church which thus serves its community the most will serve itself the best, and, within the bounds of its legitimate function, will be a center of rural organization in giving ideal, initiative, and power to the people.

# FEDERATION OF RURAL SOCIAL FORCES\*

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HERE is at present, in America, a new interest in rural affairs. Especially are economic and social aspects of agriculture receiving more attention than for many years before. It may be that so far as this interest is manifested in the multiplication of magazine articles and newspaper editorials dealing with rural questions, it is transient—merely a passing fad. But without doubt there is coming to be a genuine and healthy interest, on the part of educated people, in the condition of American agriculturists. It is therefore pertinent for us to study such movements for betterment as already exist, and to plan if need be for broader work than has yet been done.

It is almost trite to assert the need of the "socialization"—to use a much-worked phrase—of the country. It is possible that this need is not greater than in the cities, but it is different. Among no class of people is individualism so rampant as among farmers. For more than a century the American farmer led the freest possible social life. His independence was his glory. But when the day of coöperation dawned, he found himself out of tune with the movement, was disinclined to join the ranks of organized effort, and he prefers even yet his personal and local independence to the truer freedom which can be secured only through coöperative endeavor. Moreover, the social aspect of the rural problem is important not merely because the farmer is slow to coöperate. The real thesis underlying the argument of this paper is that the farm problem can be solved only through social agencies—agencies that shall adapt themselves to *all* the farmer's needs.

In discussing the topic assigned, we must briefly review the social agencies now at work in rural communities before we can discuss intelligently the coöperation or federation of these forces. It would be a distinct blunder to suppose that such agencies do not already exist. Indeed, the so-called socialization of the country would be an almost hopeless task if it were not possible to build upon foundations already laid. It is no small cause for congratulation to those interested in this question that we already have under way a forward movement in rural social regeneration. It may be true that the agencies are not so progressive as we would wish, that in some ways they need renewed life and vigor, and that, more than all, there is need of a comprehensive plan of campaign. But the broadening and deepening of the work, rather than its initiation, is the task of practical rural sociology.

We may conveniently group the agencies already at work in rural life into (1) the religious, (2) the educational, (3) the industrial. The religious forces comprise the work of the church, of the Sunday-school, of the young people's societies, and the newly-planned work of the Young Men's Christian Association in country districts. The educational forces include not only the rural school, but also agencies for agricultural education, such as agricultural colleges, experiment stations, farmers' institutes, home reading courses for farmers, boards of agriculture, agricultural fairs, and the farm press. Under the industrial agencies we may name first of all the general organizations, such as the Grange, the Farmers' Clubs, the National Farmers' Congress, the Farmers' Alliance, etc. These organizations have for their purpose the social and intellectual training of the farmer

\* Submitted to the annual convention of The American League for Civic Improvement.

and the increasing of his influence in public affairs, with the idea of business coöperation somewhat incidental. In addition to these we find a multitude of coöperative societies among farmers whose sole purpose is that of business union.

It will be instructive to take even a brief survey of the work of these various social agencies.

(1) I am not prepared to speak of the actual influence of religious institutions in country life. The general feeling is that the country church as compared with the city church is not only falling behind, but is really in a sad plight. It is possible both to prove and successfully to deny this belief by illustrations, depending upon localities. But I do not think it is far from the truth to say that the country church today is relatively much less efficient than the city church. No doubt the country church still has a large conserving influence in rural life. There can also be no doubt that from the social standpoint, from the standpoint of the possibilities of service to the farm community, the country church as a whole has not yet begun even to grasp the idea of its mission. The work of the Sunday-schools and of the young people's societies is rather more hopeful, for these bodies are relatively strong in the country. Of course, there are good reasons for the conditions of the country church. Most of the churches are very small. The pastorates give a bare subsistence, and offer few attractions to the majority of ministers. The man in the pew is conservative in mental attitude, cautious in plan, and not wealthy.

(2) Along educational lines, the situation at present is somewhat brighter. The rural schools are severely criticised, and very justly, though personally I think some of this criticism is really more pertinent to the machinery than to the product. There is also this to be said, that the rural school question was never before such a live topic, not only among our educators, but among our farmers, as it is today.

Whether the system of centralization, which *seems* to be the solution of the question, prevails or not, the prospects were never so hopeful as they are today for the substantial betterment of the rural school.

When we turn our attention to agricultural education proper, we find that while progress has been exceedingly slow, the situation was never so encouraging. We have in every state and territory an agricultural college, all of them magnificently endowed by the national government and receiving substantial aid from the states in which they are located. In these colleges there are many hundreds of young men studying scientific agriculture and preparing not only for teaching and research in science applied to the problems of the farm, but also for actual management of farms. The splendid school of agriculture of the University of Minnesota is generally regarded as an example of the most successful work in secondary agricultural education, and as having pointed the way and led the movement for the solution of that extremely important question. In primary school work there is increasing evidence of the possibilities of teaching nature-study or elementary agriculture in the rural schools, and there are successful examples of its introduction.

In research the United States Department of Agriculture and the experiment stations in each state and territory are employing hundreds of men and spending millions of dollars in seeking to discover the laws that govern plant and animal growth. In popular education of adult farmers, we find farmers' institutes in practically every state, holding thousands of meetings every winter and reaching hundreds of thousands of farmers with the best teaching that the day affords in the science and art of agriculture. We find successful examples of correspondence courses and reading courses. We find that the whole extension idea is taking root and promising a fruitage hitherto undreamed of. We find that though the glory of the agricultural fair has been dimmed, the



fair still answers to a real need. The agricultural press is alert, well-edited, and has an immense circulation.

(3) On the side of organization, the situation is somewhat difficult to analyze. It has been said that the farmers of America are the only class not yet organized. This statement may be said to be relatively true and absolutely false. There is no one compact organization among the farmers. To perfect such an organization has been the dream of many a brilliant and self-sacrificing agricultural leader. Such hopes have always been unrealized. Yet it is not true that farmers have not organized. Even the colossal failures in the organization of farmers must not blind us to the actual situation.

Let me illustrate with the Grange. Thirty years ago the Grange movement swept through the West with all the heat and rapidity of a prairie fire. It numbered its local organizations by tens of thousands and its membership by millions. But the day of fierce burning passed by, the pace was too fast. The organization began to weaken, and it was not many years after its inauguration that students of our social movements said that the Grange was dead. And they drew lessons from its demise about the difficulty of organizing the farmers, about the foolishness of trying to solve grave economic questions by the dictum of the multitude, and so on. Today the Grange is not only a strong and most flourishing organization, but it has an influence and is performing a work the power and scope of which cannot be appreciated by those who do not know. There can be no less than 5,000 active granges, and there are not less than a third of a million active members. During the past ten years the membership has nearly doubled. In Michigan ten years ago there were about 8,000 active members; today there are 30,000. In the United States this year nearly 300 new local granges will be organized. These local bodies meet perhaps semi-monthly. They serve to the farming com-

munity as a social club, a lyceum, a debating society, a citizens' league, a good government club, an educational association, and in fact almost any other purpose that adult citizens cooperate for. The power of the Grange in legislature and congress is no small factor.

I speak of the Grange as a type. Other organizations are doing much the same work. In respect to business cooperation, it may be said that while there is no one compact organization—and never will be—there is a vast amount of cooperation. It has been stated that there are no less than 5,000 cooperative societies of farmers. Practically all the fire insurance on farm buildings, representing a census valuation of over \$3,500,000,000, is carried by farmers' mutual insurance companies. The cooperative efforts of the fruit growers of California and of the Chautauqua grape growers are well known. And while little has been done in proportion to the amount that might be done, business cooperation among farmers is in reality a large affair.

The institutions which we have just discussed, together with the improvement that comes from such physical agencies as assist quicker communication (good wagon roads, telephones, rural mail delivery, electric roads), constitute the social forces that are to be depended upon in rural betterment. None can be spared or ignored. The function of each must be understood and its importance recognized. To imagine that substantial progress can result from the emphasis of any one agency to the exclusion of any other is a mistake. To assert this is not to quarrel with the statement we frequently hear nowadays that "the church should be the social and intellectual center of the neighborhood"; or that "the school should be the social and intellectual center of the neighborhood"; or that "the Grange should be the social and intellectual center of the neighborhood". It is fortunate that these statements have been made. They show an appreciation of a function

of these agencies that has been neglected. The first item in rural social progress is that the country preacher, the rural teacher, the country doctor, the country editor, the agricultural editor, the agricultural college professor, and especially the farmer himself, shall see the social need of the farm community. But to assert, for instance, that the church shall be the social center of that community may lead to a partial and even to a fanatical view of things. I would not restrain in the slightest the enthusiasm of any pastor who wants to make his church occupy a central position in community life, nor of the teacher who wants to bring her school into relation with all the economic and social life of the farm, nor of the leader of the farmers' organization who sees the good that may be done through the social and intellectual training which his organization can give. But if there is danger that the preacher in the pursuit of this ideal shall ignore the social function of the school and of the farmers' organization, or that the teacher, or the farmer, or anybody else who is interested, shall fail to see that there is a logical division of labor among rural social forces, and shall fail to see that it is only the intelligent and efficient and harmonious coöperation of all these forces that will insure the best progress, then to such I appeal with all the power at my command to recognize not only the breadth of the whole movement, but to appreciate the limitations of their own special interests. There are things that the church cannot do and should not attempt to do. There are things that the school cannot do and should not attempt to do. Accepting our conventional division of social agencies, we may say that efficient rural progress stands upon a tripod of forces, and that balance can be maintained only when each is used in its proper measure.

We reach now the heart of the topic, which is how these various social forces may be brought into coöperation, a coöperation that is intelligent and real. I

would suggest first of all the encouragement of all efforts along this line that are already under way. For instance, there are scattered all over this country individual pastors who are seeking to make their churches the social and intellectual beacon-lights of the community. There are other individuals who are endeavoring to apply the social settlement idea to the needs of the country. There are associations which attempt to bring together the teachers and the school patrons for mutual discussion of educational topics; a good illustration of this is offered by the so-called "Hesperia movement" in Michigan, where a number of county associations of teachers and patrons are in operation. In numerous instances the farmers' organizations include in their membership the country pastor, the district school teacher, and perhaps the country doctor. In our own state of Michigan last year there was held a state conference based on this idea of federation in which the Michigan farmers' institutes, the Michigan Political Science Association, the Agricultural College, and the University joined forces. This coming winter it is expected that the superintendent of farmers' institutes will take the initiative in planning a series of county conferences along this line, as well as another state conference. The coöperation of the University, of the Grange, and the farmers' clubs, of county teachers' associations, and of pastors' unions is anticipated. In these and doubtless in other ways the idea we are dealing with is being promulgated, and up to a certain point this fact of promiscuous initiative is entirely satisfactory and desirable. So long as the work is done it makes little difference who does it. Every attempt to bring any of these agencies into closer touch with the farm community is to be welcomed most heartily. But beyond a certain limit this promiscuous work must be unsatisfactory. The efforts and interests of any one social agency are bound to be partial. Indeed, the more effective such an agency is, the

more partial it is likely to be. Intensity is gained at the expense of breadth. The need for federation exists in the desirability of securing both the intensity and the breadth.

We come, then, to the final consideration, the form that this federation should take. In my judgment the need does not lie along the line of a new organization. What is chiefly necessary is a sort of *clearing-house* for an exchange of ideas and plans among all who are at work on any phase of the rural social problem. There is need of a central bureau that shall emphasize the necessity of the study of agricultural economics and rural sociology, and press the value of coöperation in the work of social progress in the country. There is need that somewhere "tab" shall be kept on the whole rural social movement. We need a directing force to assure a comprehensive view and study of the whole rural problem. It is important that some investigations should be carried on that are not likely to be taken up by some other agency. It would be desirable to have a certain amount of publication, and in various other ways to carry on a campaign of education. Above all it would be desirable to initiate local, state, and national conferences pervaded by the spirit and purpose of securing the hearty coöperation of all rural social forces, of all the organizations that have any rural connection whatever, and of all individuals who have the slightest genuine interest in any phase of the farm problem.

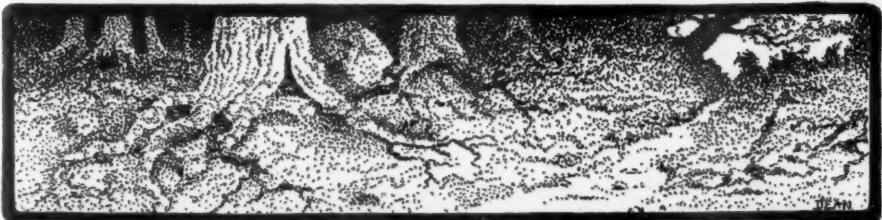
Such a bureau should keep in constant touch with, secure the confidence of, and supply appropriate literature to, country teachers, preachers, editors, doctors, and

business men, and, more than all, to intelligent and progressive farmers. And let me add at this point, that it must be fully understood that the work contemplated cannot possibly achieve large success unless it is done *with* the farmers rather than *for* the farmers. The problem is far from that of doing a missionary work for a downtrodden and ignorant class. It is a much less heroic, a much more commonplace task. It is simply carrying the idea of coöperation of individuals a step farther, and endeavoring to secure the coöperation of interests that have precisely the same goal, although traveling upon different roads. The prime purpose of the movement is to secure breadth and wholeness, to assure well-balanced effort, to bring the specialist into close touch with the more general phases of the problem.

I have analyzed my own thought relative to the topic under discussion. If it meets your approval the question will arise, Can the American League for Civic Improvement act as this clearing-house, this central bureau? Can the League take up the task of trying to federate rural social forces? This is a question which you who have inaugurated and managed the League must answer.

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[NOTE—Through its "Section Council" on Rural Improvement, the American League for Civic Improvement proposes an active affirmative answer to Mr. Butterfield's question. This Council includes John Craig, Ithaca, New York, Chairman; Linus Wolverton, Grimsby, Ontario; Thos. H. McBride, Iowa City, Iowa; Kenyon L. Butterfield, Ann Arbor, Michigan; Gen. C. H. Howard, Chicago. All persons interested are invited to address The American League for Civic Improvement, 5711 Kimbark avenue, Chicago.]



# The Arts and Crafts Movement

## THE ART TEACHINGS OF THE ARTS AND CRAFTS MOVEMENT

BY RHO FISK ZUEBLIN



AFTER the heritage from the past, after the agency and energy of rare men, after the organized efforts put forth, after the published words, what shall we say of the resultant theories? What has been learned, and what do they teach us regarding the arts and crafts?

Concisely, they reiterate and rationalize the past teachings of Pugin and Ruskin. We may put them shortly:

Regard for the material,  
Regard for the use,  
Regard for construction,  
Regard for the tool.

These teachings are restated again and again, both stimulating and instructing the student and the public.

First is asserted the importance and dignity of the *material* which by virtue of its very nature exacts its own method of handling and working. The claim is made that the material shall hold its own character unviolated, and that the craftsman shall find his sincerest joy and suggestion in the very possibilities and limitations inherent in the material. Regarding this, William Morris says:

"Never forget the material you are working with, and try always to use it for doing what it can do best; if you feel yourself hampered by the material in which you are working, instead of being

helped by it, you have so far not learned your business, any more than the would-be poet has who complains of the hardship of writing in measure and rhyme. The special limitations of the material should be a pleasure to you, not a hindrance; . . . whatsoever art there is in any of these articles of daily use must be evolved in a natural and unforced manner from the material that is dealt with: so that the result will be such as could not be got from any other material."

After this consideration for the stuff things are made of and the consequent processes, the demand for full recognition of the intended *use* is made. This recognition demands that nothing in its own make-up, whether of form, or design, or material, or finish, shall be such as shall be harmed or injured in use, and that nothing in form or decoration shall be such as to cause inconvenience or annoyance to the user. Such tenets are tersely expressed in: "decoration is appropriateness"; "to obtain good furniture we must contrive that the conditions of its service are worthy conditions, and not merely the dictates of our fancy or our sloth"; "if the ornamentation of the fabric makes it too delicate or too costly to use without protection, then the limits of decoration have been passed".

Perhaps the most thorough-going and far-reaching is the demand for the full

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This is the third article in a series on "The Arts and Crafts Movement." The full list, in *The Chautauquan* from October, 1902, to June, 1903, is as follows:

Pre-Raphaelites: The Beginnings of the Arts and Crafts Movement (October).

A Survey of the Arts and Crafts Movement in England (November).

The Art Teachings of The Arts and Crafts Movement (December).

The Economics of the Arts and Crafts Movement—Production (January).

The Economics of the Arts and Crafts Movement—Consumption (February).

Continental Tendencies of the Arts and Crafts (March).

The Production of Industrial Art in America (April).

The Education of the Producer and the Consumer (May).

The Patronage of the Arts and Crafts (June).

understanding of the meaning and possibilities in *construction*. The old demand made by Pugin for "ornament of construction" rather than the "construction of ornament" is fully appreciated and restated. Here lie all the varying possibilities of form and line, the absolute beauty that rests in architectural form, pure and simple. Real construction should bear graceful and strenuous witness to itself, and be both its own excuse and its own beauty. In view of such normal demand we marvel at anomalies of ugliness, forms and ornament that belie and falsify the actual conditions under which they stand, or hang, or prop, or do something else; if they are doing any of these noble architectural duties, they are quickly covered up, and instead, other things are then made to look as if they were standing, or hanging, or propping. Just so, then, as methods of construction vary and improve, the forms and fancies for esthetic effect will rationally change. Untold folly lingers when old styles of decoration are persisted in, where the actual principles and needs in constructional forms and lines have changed.

Rapid scientific advance and invention now put sudden and heavy burdens on the designer, but his slowness in responding is a surprise. The raising of an art question involved in electric lighting was long delayed, but artistic answers are now given. A more recent and patent example, however, is the automobile; horses are simply unharnessed from carriages, which are sent careering around, gruesomely reminding us of their past mode of procedure; and the high and mighty of Newport decorate their ugly contrivances with superadded flowers and roses instead of enlisting some designer to give a common-sense, and therefore beautiful, form to a vehicle that moves and has its being according to entirely new laws. Stephen Webb, the architect of William Morris's first house, says aptly:

"Where construction and form are the result of a long tradition, undisturbed by

fashion, they are always absolutely right as to use, and distinctive as to beauty; the construction being not only visible, but one with the decoration."

And, as if painfully suggesting by contrast this very automobile, he continues:



WALTER CRANE

"Take, for instance, a present-day survival, the large country cart, the body shaped like the waist of a sailing-ship, and every rail and upright unalterably logical, and then decorated by quaint chamferings, the facets of which are made out in brightest paint."

We acquiesce in Walter Crane's instructions when he says,

"Mistakes are usually made in the attempts to beautify by superadded ornament, unrelated to the object, use and material, instead of treating it as a natural outgrowth, so that the absence of ornament is preferable to ornament not beautiful, or to ornament, however beautiful in itself, which does not decorate. And, indeed, unless ornament is organic in this sense, we had much better be without it, and trust to the simple beauty of constructional line alone."



Following the emphasis on material, use and construction comes the teaching that there should be active expression of delight in the work of the *tool*, and the cunning with which it naturally asserts itself. The disappearance of the characteristic tool-mark through the savage delicacy of machine finish is again and again lamented. All these humble instruments are cherished, and a sort of a sacred, materialistic individuality is assumed for the wheel, the needle, the chisel, and the meaner weapons. Mr. Benson says,

"The more ordinary wares have all life and feeling taken out of them by mechanical finish, an abrasive process being employed to remove every sign of tool-marks."

While Heyward Sumner, writing of *sgraf-fito* work, after describing the processes, says,

"But whether incised with intricate design, or left in plain relieving spaces, the wall receives no further treatment, the marks of float, trowel and scraper remain, and combine to make a natural surface."

On the subject of *design* (which bears general relation to material, use, construction, and tool) there is, of course, slightly more variance in feeling and teaching. Yet in the English school the demand is quite rigid and severe for strict conventions. The plea is constantly reiterated that picturesque groupings may be at times true to nature and beauty, but that they are not designs, and therefore do not belong to decorative art; also that design expresses much and more natural truth in its own language than any haphazard choice of incident. Although the English school with admiration acknowledge inspiration and suggestion from a Japanese influence on the arts and crafts movement, still they strenuously hold to the belief in constrained and grammatical decorative design. This belief does not, of course, theoretically forbid, nor has it practically defeated original expression. The belief held in the true way only fos-

ters the most personal and original treatment.

Regarding all such perplexity or contention, we find such statements as:

"To see Nature in herself is not everything; it is but half the matter; the other half is to know how to use her for the purposes of fine art, to know how to translate her into the language of art. And this knowledge we acquire by a sound acquaintance with the essential conditions of whatever art we practice, and of frank acceptance of these conditions." (*Selwyn Image.*)

While making logic of this, we can go on in Walter Crane's words:

"Nor, let it be observed, is the designer, in following such principles, departing from nature necessarily. Nay, in this way he may be expressing as much natural truth even, as the pictorial artist; truth of aspect is one thing, and truth of construction and detail another; while, in following the necessities of adaptation to use and material, the designer is only carrying out in the region of art the great principle of nature herself which rules through all forms of life—that necessity of adaptation to conditions, which has led to the endless variety of development in both plant and animal form."

We are constantly reminded of the flatness essential to decorative work, and implored to remember that floors are floors, and are walked on, that walls are walls and not looked through, and that chairs and tables are so exacting in their missions as to dictate the kind of artistic treatment due them.

Perhaps the Arts and Crafts Movement, by affecting the thought of the craftsman, and the intelligence of the onlooker, will put an end to the too common form of praise, "It looks just like—something else!"—and, "I cannot imagine how it is done!" by making most precious to the consciousness the work of the craftsman's hand, and the essential quality in material, tool, and design. We might fancy this almost accomplished, but that in American teaching we run across such statements as the following, in a book

for which a leading authority stands sponsor. Speaking of an embroidered hanging, the illogical and irritating words are: "The color of the drapery in this example is extremely subtle, and the hand is tempted to pass caressingly over its graceful folds, before doubting Thomas can be made fairly to believe that needle, not brush, has brought to pass this wonder." Again, in praise of a glass mosaic window, the words are, "As perfectly represented in the glass in all their shifting bits of color, as might be done in a painting, and the effect is that of the work of the brush"! In speaking jubilantly of a wall-paper, these words are included, "No attempt has been made to keep the decoration flat." The play of light and shade on plush-covered furniture is said to "give a charm which the intricacies of upholstery cannot rival"!

After this, we fully agree with Walter Crane, that

"the predominance of the easel picture is baneful in its influence on applied arts, misleading as to style, light and shade, relative size, filling qualities, and color; and causes design to become loose and inorganic. . . . Our painters are driven to rely rather on the accidental beauty which, like a struggling ray through a London fog, sometimes illumines and transfigures the sordid commonplace of everyday life. We cannot, however, live on sensational effects without impairing our sense of form and balance—of beauty, in short. We cannot concentrate our attention on pictorial and graphic art, and come to regard it as the one form worth pursuing, without losing our sense of construction and power of adaptation in design to all kinds of very different materials and purposes—that sense of relation—that architectonic sense, which built up the great monuments of the past."

Thus, in general, the precepts and practices of the workers in the arts and crafts are a broad application of the command, "Know thyself, and to thine own self be



EMBROIDERED SCREEN

Designed by Walter Crane, executed by the Royal School of Art Needlework.

true". The decree is ever to know, and be true to the material, to know and be true to the use, to know and be true to the construction, to know and be true to the tool; thus being assured that the creation will prove false to no worthy esthetic claim.

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## Home Problems from a New Standpoint

### MORE LIFE FOR MAN

BY CAROLINE L. HUNT



HE changes which, by enlarging woman's educational privileges, are giving her an opportunity to prepare herself for work not directly connected with the home, and which by simplifying housekeeping methods are making it possible for her to carry on such work in connection with home-making, may be said to be bringing *more life to man*, providing we understand the word *life* in its broad and not in its narrow sense, and providing we mean by *man* no particular individual nor class of individuals, but composite man.

The individual man may be inclined to dispute this statement. If so, it is probably because of one of two facts. Either he does not see life whole, and thinks only of what he has lost by woman's progress and not of what he has gained, or he forgets that he is only a small part of composite man, and, as such, may fall below the average with respect to his joy in living.

If he is compelled to eat baker's bread when he prefers the home-made kind, because his wife likes to study Dante better than to cook, he may think that he is not so well off as he would have been if he had lived a half century ago when Dante classes for women and baker's bread were practically unknown. But if he considers the advantages of eating his supper under the eaves, as it were, of the Dante class and of having his baker's bread flavored with drippings of information concerning the great poet and his times, he may conclude that baker's bread with Dante sauce is more to him than home-made bread without it.

Or it may be that his doubt of the statement is due to the fact that his quota of life is below the average. Perhaps his wife goes off to her class and does not bring back to him the information and inspiration which she has received. If so, the trouble is not with the times, but with human nature. Selfish-

This is the third of a series on "The Home: Its Relation to the Problem of More Life for All." The full lists in *The Chautauquan* from October, 1902, to June, 1903, is as follows:

Homes for the Greatest Number (October).

More Life for Woman (November).

More Life for Man (December).

More Life for the Household Employee (January).

More Physical Vigor for All (February).

More Joy in Mere Living for All (March).

More Beauty for All (April).

More Pleasure for the Producer of Household Stuff (May).

More Conscience for the Consumer (June).

ness always has existed and always will exist. If a man has a selfish wife, the only thing he can do to assure himself that men are really better off than they used to be, is to look abroad and to see if, for everyone like himself, there are not two others who are profiting by woman's broadened life and who bring up the average of life for modern man above that of his middle-of-the-nineteenth-century brother.

To live, what is it? To be healthy, to enjoy the pleasures of the senses, to taste good tastes, to hear sweet sounds, to see beautiful sights, to learn, to do (if we object to the word "work" because it is sometimes applied to drudgery), and to love. The last is most important of all. It modifies all the rest, and they at times must be sacrificed to it. It is interpreted by all the rest, for only by knowing what we consider real life for ourselves, can we know what our love should seek for others.

Taking the desire to love first, woman's expanding life is making possible for man the expression of an ever better and higher form of affection. To see how this comes about, we must read the present in the light of the past.

There was a time when man's work as well as woman's was almost all directly connected with the home. He raised wheat, kept cows, pigs and chickens, hewed timber, built his own house and barn, and gathered his own fuel, while she spun, dyed, wove, sewed, cooked, and cared for the house. Neither was then a specialist. Then came division of labor which, however, affected man's work more than woman's. This made it possible for him to become a farmer, a carpenter or a coal-merchant, and to provide for the needs of his home by the fruits of his specialized labor instead of by direct labor as he had done in earlier times. To woman there has never come any such privilege. Although her duties are much lightened, she must still be a housekeeper if she would be a home-maker.

One explanation that has been given for the differences in the courses that man's and woman's activities have taken is that woman is less progressive than man and more opposed to change. Another is that her work is so closely connected with personal needs and has associated with it so much of sentiment that it cannot be delegated to outsiders. Whatever the cause may be, man's work today presents two distinct advantages over woman's. First, it is more varied and more likely to supply an outlet for special talents; second, it takes him out among people and gives him a broader outlook. As woman's opportunities for outside work multiply, her disadvantages in these two respects become more apparent.

If we view the situation in a bargaining spirit, it may seem fair that when man earns the money woman should care for the house. If, however, we consider the amount of life that each is securing from work, the advantages seem oftener on man's side than on woman's. There have always been men who have recognized this and tried to equalize matters by accepting a share in home responsibilities and work. The discovery of the necessity for such action, to which neither tradition nor custom has directed him, has always been the result of intelligence. The acceptance of the responsibility, after he has seen it, has been the result of an unselfishness of the highest form, to which society has not inspired him as it has to activities for the purpose of supporting the family, nor instinct prompted him as it has woman to her self-sacrifices in caring for the family. His recognition of the unequal distribution of life and his efforts at equalization have been triumphs of wisdom and love over nature, tradition and custom.

Unselfish man has in the past been wofully handicapped. Fifty years ago he could not have said to his wife, as he can now, "Do no cooking today, but buy some baked beans or boiled ham for supper and you go to the art exhibition". Fifty years ago there was little object in trying to re-

lieve his wife of her household cares, for then there was little else upon which she could profitably spend her time. Now when he wishes to be unselfish, his opportunities for accomplishing something worth while thereby are great. Of course, he is always encountering his wife's desire to be unselfish also and to stay at home and cook the food he likes and otherwise to provide for his comfort, but the two must settle that between themselves, with due regard on the part of each for preserving the proper balance in the life of the other. In this struggle the greater possibilities in the way of development and increase of life lie with man. To woman it is given to accept a self-sacrifice which nature has mapped out for her by specializing her for child-bearing and which society has mapped out for her by specializing her for housekeeping. To man it is given to map out for himself a new path into unselfishness and to secure the expansion of powers that comes from pioneering.

Nor is this higher affection merely its own reward. To the increase of life brought by love is added increase in all other directions, presupposing always ideas and ideals in woman as well as in man. With leisure created by man's unselfishness, woman can study and secure mental development which makes her a wiser conservator of man's health, a better comrade in his leisure, and a more intelligent helper in his labors. To use the phraseology of our definition of life, she can better assist him to secure health, to enjoy the pleasures of the senses, to learn, and to do.

He wishes health. There was a time when his work demanded life-giving, muscular exercise in the fresh air, when his house was so loosely built that it was inevitably well ventilated, when he lived so far from his neighbors that there was no danger of catching their diseases either through contamination of water supply or otherwise, when his food passed directly from garden to table, fresh and unadulter-

ated. Then health came almost unbidden. His wife, though she could help him in many other ways, could do little for his health except to cook his food properly.

Later, things changed. He moved into the town and his neighbor's sewage percolated into his well. His house was tightly built and admitted little air through the cracks. His work became sedentary and kept him indoors most of the time. His food was brought to him from the four corners of the earth, passing through many hands on the way and liable to deterioration and adulteration.

For a time he failed to see that with changed conditions his health problem had changed. If, as a result, he did not die of consumption or typhoid fever, he became anæmic and dyspeptic, his chest sank, his circulation became impaired, and his liver sluggish. Then he awoke to the fact that if he would have good air, he must adopt a system of ventilation for his closed buildings; that if he would have good lung capacity, quick circulation, and an active liver, he must take regular physical exercise; that if he would have safe water, he must stir up the municipal authorities to do their duty or must himself adopt means to sterilize his drinking supply; that if he would have wholesome food, there was something necessary besides good cooking. Dairies and markets must be inspected and laws against adulteration must be made and enforced.

Scientists came to his rescue and put at his disposal an abundance of literature on hygiene, sanitation, and physical culture, but he had little time in which to read it. So it has come about that with his altered health problem, there has been opened to woman the opportunity to do something more for man's health than to cook his food. If she is intelligent and has leisure, she can study sanitation and hygiene and make practical application of their principles in her home. She can take lessons in physical culture, pass them on to her husband and exercise with him a few minutes every day, thus helping him to over-



come the effects of his sedentary occupation. She can, through her clubs, stir up the town authorities to provide good water, to clean the streets and prevent disease-laden dust from blowing about, to care properly for garbage and sewage, and to inspect places where food is kept for sale. In many ways she can help in the struggle against disease which man made necessary when he became a town-dweller.

Man wishes to enjoy the pleasures of the senses, among which not the least in importance is the sense of taste. This sense God gave for man's enjoyment and then provided for its satisfaction many delicious natural flavors. It is not, however, the man in whose house there is most cooking done who gets the greatest pleasure from taste, and it is frequently just he who gets the least enjoyment from the other senses. If a man insists upon taking his wife to see the woods when the violets are in blossom instead of letting her stay at home to make shortcake for his supper, he loses his shortcake, but plain strawberries and cream and bread and butter often taste better after a brisk walk than shortcake does without the walk, and in this case the man gets, besides the taste of the food, the smell of the woods, the sight of the flowers, and the sound of the birds. Nor is it the man in whose house there is most cleaning done who gets most pleasure from the sense of sight. If a man insists on the reduction of the number of carpets, curtains and draperies, because they make too much care for his wife, he loses the beauty of these furnishings, but the absence of curtains may make it possible for him to feast his eyes on the waving trees and the ever-changing sky, while the reduction of care may make it possible for his wife to go with him to art gallery or concert, or to make such a study of art and music as to increase his

own enjoyment and appreciation of them.

He wishes to learn, to have a background of information in order to be able to read his daily paper intelligently, to know of the world and its progress, and of the relation of his work to the world's work. If his wife has leisure for reading and study she can continually be of more assistance to him. She can choose his books ever more judiciously, can read and give him the results ever more intelligently. She can read to him ever better.

He wishes to do. Who is there who does not occasionally say, "If I had money, if I had time, I would do so and so"? This suggests the kind of doing that is pleasurable, that is better than leisure, and which an assured income cannot stop. It often happens that a man's work borders on this kind of activity. He is a teacher and loves his profession, but in order to do his work satisfactorily he ought to have time for independent study and research. If there were fewer papers to correct, a little less routine, he might have time for original work which would leaven all the rest. Or perhaps he is a draftsman working all day at monotonous tasks, but amid surroundings that inspire him to do some work on his own account, and to grow in his profession. The wide-awake, educated woman has it in her power frequently to become conversant with her husband's work, to lessen his drudgery, and, having saved him a little time for original work, to make it go further than it otherwise would because of her intelligent coöperation and assistance.

If living consists in being healthy, in enjoying the pleasures of the senses, in learning, in doing and in loving, modern man stands a better chance of living than his predecessor did. The reasons are many, and not the least of them is the fact that his wife lives more.

# Stories of Heroic Living

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## TWO SISTERS



IN the city where I live there are two sisters, whom I will call Mary and Ellen Carter. Ellen is paralyzed and bedridden. She can move one foot and her eyes, but the rest of her body is perfectly helpless. The muscles of her face express her emotions, but she cannot utter a sound. For seventeen years this has been her condition, and during the years that I have known her her eyes have expressed only meekness, gratitude, cheerfulness, never complaint or distress.

The two sisters live alone, and Mary Carter is the invalid's sole attendant and nurse. They are old and poor, they live entirely upon charity, and the community about them is not able to do for them in any very liberal way, so their lives are without most of the alleviations of sickness. Yet they never complain.

When this paralysis first came upon Ellen, Mary had a lover, a man who could have taken care of her, but not of a helpless invalid, nor would she have been able as his wife to devote herself entirely to her sister. She gave him up, and uncomplainingly began a life of utter self-sacrifice. She sleeps always with one foot touching the free foot of the invalid, so that she can be waked by a touch. She cooks, washes, nurses, and keeps their two rooms spotlessly neat. She never grumbles, never moans, her face is as shining bright as her tins and her window-panes. The church and the neighbors give them regular help, which they gratefully accept. They never hint for

a cent more nor ask for an additional comfort.

It is almost impossible to think of them as people in trouble or to be pitied. Women go there for comfort and help in their own troubles, more than to sympathize with the Carters. An atmosphere of brightness and hope illumines every corner of their plain, bare home. They speak only of their blessings.

Two years ago a stranger, taken to see them, added a great comfort. She put in a telephone, through which Ellen can hear the sermons of her beloved pastor and the singing in the church. Her rapture can not be imagined! Lately a woman brought a mirror, which she fastened to the window in such a way that Ellen from her pillow can see all that passes on the street before their door. That has brought great pleasure into her life. People go to read to her, and she enjoys that intensely.

The only way in which she communicates with the world is by her eyes. Spell out a word, letter by letter, and she indicates by moving her eyes whether you have the right letter. It is very slow; to see her sister sit by her bed and cheerfully pick out the right word to express her desires is a wonderful lesson in patience.

Mary Carter is in feeble health, and her one trouble, her one uttered anxiety, is the fear that God may take her away from her helpless sister. No other word of fear ever issues from her lips, and none ever shows in Ellen's Smiling eyes.

L. H. B.

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Do you know of a typical life of service to humanity? The Chautauquan wants to secure true short stories which will emphasize the ideal of social service as distinguished from military prowess or success measured by money getting. For the best story each month not exceeding 1,000 words The Chautauquan will award a prize of \$10. The prize this month is awarded to the author of the story entitled "Two Sisters."

## ELIZABETH



AM afraid she will not make a good heroine for my story. She has never had any sorrow; she is not pale and sad eyed; she wears neither gray nor black. And, besides, she is a school-teacher. You see there are many things in her disfavor.

She ought to have been indifferent to personal pleasure and success. Instead, she was very fond of both. She liked good pictures, and pretty hats with loads of ostrich tips, and silk-lined tailored gowns. She disliked the country, reveled in city life, and meant to go to Europe after she had taught five years. And I wish she had not had a voracity for Lowney's chocolates—it spoils my story so.

Her first year out of school she accepted a position to teach in a place called Brownsville. Elizabeth knew nothing about the place, but she was so confident of her ability to insure attention and advancement that I verily believe she would have begun with a school in the Sahara Desert. Besides, Brownsville was represented to be within easy reach of the city, and that was a great attraction to Elizabeth. "One can see Henry Irving and hear Paderewski once in a while, even on forty dollars a month," she said.

Elizabeth's first letters from Brownsville made my heart heavy. She was five miles from the railroad, and the city was thirty miles away with "a semi-occasional train that was never on time". The village was dull and stupid, the school was "positively fiendish". She slept in a cold room, and worked in the family kitchen. There was no church; nobody wanted one. A Sunday-school managed to drag out a precarious existence that was scarcely worth the name.

Surely this was Elizabeth's opportunity. She should have gone about with a "sweet, tremulous smile", organized a Browning circle, started a course of university exten-

sion lectures, prepared her pupils for Harvard by teaching them at night, sold all her dainty accessories and given her money to the poor, and gone around to help the old ladies with the family mending. Instead of all this, she cried her eyes red, fretted and fumed, and spent her unholy wrath on the sensitive souls who came to her shrine of learning, and dotted the dome thereof with spit-balls.

After a few weeks the tone of Elizabeth's letters changed, or, more accurately, they ceased to have any tone. I knew it did not mean that Elizabeth's sensibilities were paralyzed. Elizabeth might die in a convulsion, but suffer paralysis—never! To my repeated inquiries as to what had become of her revulsions, she answered evasively that she was afraid she had misjudged the people.

I went to visit her, and thought she had not misjudged them. Even Elizabeth's rhetoric had scarcely done justice to the general depravity, moral, social and intellectual. I began to bemoan her—lot, and she seemed uncomfortable and annoyed. She did not discuss the situation directly, but only said that the people were interesting when one came to know them.

I went to see her again and again. Elizabeth was becoming a part of the community. The community had not changed. Neither had Elizabeth. She was just one of them, that was all. And despite our habit of mutual confidence, I found myself growing strangely reticent in speaking of the limitations of the village life, just as one does not discuss a friend's unfortunate family.

At the end of the first year Elizabeth did not try to secure another position. I was somewhat surprised; she could easily have had one, I thought.

The second year the Sunday-school was twice as large, and a literary society had

been started. I asked some of the people what had caused the improvement and they said they didn't know, "folks just seemed to get more interested". The third year a chapel was built and a church organized. The women wore their old hats and shawls, and saved their money for the church. And Elizabeth? No, she wasn't wearing shabby, threadbare clothes, else she would have been a real heroine and I should have had a good story. But she was actually doing her own sewing, and that was such a triumph over the natural woman as only her best friends could appreciate.

I inquired of some one how the church had started, hoping at last to hear some mention of Elizabeth. But the answer was that "the people had just kind of agreed on it all at once".

I was at Elizabeth's the day the letter came offering her a position in the city at

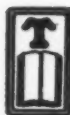
twice the salary she was getting. I wondered how Brownsville would ever do without her. I need not have wondered. Even yet I did not know Elizabeth.

She is still at Brownsville; and the town will never lose what it has gained since she came.

I wish her hair were turning gray, or that her face had lines of care—my story would be so much more artistic. Or else I wish those stupid Brownsvillagers knew that Elizabeth has done it all, and worshipped her a bit. Or else I wish that Elizabeth herself had the least idea of the magnitude of her sacrifice. Then I might have had a good story with a real heroine. As it is, I have only "a true story". A perfectly true one? No; her name is not Elizabeth, and the place is not called Brownsville.

R. E. W.

## A M O T H E R ' S D E V O T I O N



TWO women had been gossiping about their neighbors, just as women always have done and always will do. During a pause in the conversation a gaunt woman with a decided stoop to her shoulders passed slowly along the sidewalk. Upon seeing her through a window one of the women burst out: "Don't you just feel ever so sorry for poor Mrs. Clark?"

"What! You don't know her? I think I'd rather die outright than have such a sight of trouble as she's had. Her maiden name was Page, Annie Page, and I guess she didn't have a very happy early life, for her father was stern and silent, and her older sister who raised her regarded her as a burden. She first married a Mr. Peters. Yes, from 'Page' to 'Peters'. You know the old saying—"Change the name and not the letter, change for worse and not for better". Well, it really seemed to come true in her case, for Mr. Peters died in a short time and she was left to support and educate their little boy, Will.

"No, he didn't leave much besides a very small house with only about four rooms in it. As I was saying, since that time her whole life has seemed to be bound up in that boy. At first she actually did housework in private families so that she could keep him with her. Then after that she began taking in washing, and I guess she made a pretty comfortable living that way, for she ironed beautifully.

"About the time Will had finished the common school, his mother married again, married a widower with one child, a boy. Everything went nicely for some time. The little house was improved. Mr. Clark was a carpenter and built the wing himself. Mrs. Clark began to dress better, and Will started to high school.

"I don't know just how the trouble began, but I guess that the interests of the two boys clashed and each parent thought his own child perfection. Anyway, the first thing we knew Mr. Clark went off and took his boy with him.

The next year was pretty hard for poor

Mrs. Clark, but she managed to keep up until Will had finished high school. About that time her health gave out and she had quite a long sick spell. But what do you think happened next? Mr. Clark came back! He stayed only a year, though, and then one morning told his wife that he was going away to work. He never came again and she doesn't know what became of him.

"Well, instead of making Will go to work and support her, Mrs. Clark urged him to go on with his education and try to get through college. She was very ambitious and felt the lack of a better education herself. Will taught school for a while and saved a little money before he went to a small college nearby. His mother slaved and worked here, while he did janitor duty and all sorts of odd jobs there in the college town. By living on almost nothing but crackers and oatmeal he managed to get through nearly two years. Then he became ill and his eyesight left him. Yes, he became actually blind, for he had only a vague sense of light in one eye; the other was dark always.


"It is an awful affliction, but I feel

worse for his mother than for him. Just think of the years that she has sacrificed herself for him already, and how terrible a disappointment it must be to her to have to give up all hope of his education and of his making a home for her as she gets old. There is no hope of his regaining his sight—even specialists have said so—and they are too poor to send him to any institution for the blind. There is very little that he can do, and he needs to have some one with him almost all the time.

"His mother is just as devoted as ever and you often see them going around the streets together. Although she feels unable to understand and appreciate all that she reads, she will spend hours at a time in going over his old college books with him. Her mind is keen and active and she is very aspiring, but she is greatly troubled by feeling the limitation due to her few early advantages. But now her own sight is beginning to fail so that she has to be very careful about reading fine, or even ordinary, print. All this, added to her poverty and her broken health, makes one surprised that she is not soured and embittered."

C. E. E.

## THE SUNNY SIDE OF A SHUT-IN LIFE

 HE was a popular teacher in one of the city schools in Pennsylvania, loved and respected for her faithful work and cheerful humor. In the midst of school duty, she was stricken with illness and was taken to the hospital, where she was forced to remain three years. During these years she was a living epistle of heroism. Her room was the sunshine corner of all who could get into it.

Her hospital life was spent not wholly in being ministered unto, but in ministering unto others. Three years she lay in bed suffering intensely, yet there went out to friends, former pupils, fellow teachers, superintendents (and even the janitor at

her school was not forgotten); messages of hope and cheer. Disease disabled her for school duty, but after leaving the hospital she was induced to collect and publish the letters that had been written. They made one of the most helpful, hopeful and shiny books, under the title, "The Sunny Side of a Shut-in Life".

This is not the whole of the tale. There sits in her room at ——— this same young woman, perfectly helpless. Various appliances in the form of spinal-brace, jury-mast, and other apparatus, enable her to sit in an "auto go-chair", and from that chair there go pen-messages to hundreds of shut-in's who have learned eagerly to look forward to the coming of these mis-



sives so full of cheer, patience and hope.

She rises superior to pain and suffering by helping humanity. Her ear is ever ready to listen to the most wearisome tale of woe, her eye is ever open to see the helplessness and need of others, her hand is ever extended to assist over the rough places those that stumble and fall, and her heart is ever filled with love to God and fellow beings.

One season she spent at Chautauqua, a place most dear to her. In one of her letters she says: "Chautauqua! I love anything connected with Chautauqua. I would give almost any thing to be able to visit Chautauqua again. It is one of the prettiest spots on the earth—so restful, and so much of the beautiful there. During the summer spent there I never missed one lecture".

In this life of self-denial and constant physical suffering there lies a love for all nature. The children of the neighbor-

hood, old pupils, friends, yea, and strangers too, recognizing this fact, keep her surrounded with the bright-hued flowers of both garden and field. In every one of these tokens of kind thought she finds some beautiful sentiment, studies it, and applies it to her daily life. She misses no sun-beams, and even wears her clouds inside out, because of their silver lining.

In her shut-in life of six years, she recognizes the hand of an all-wise Providence. He knows just where to touch beings to bring out the sweetest music of their lives, and in this heroic life we have anthems 'of beautiful harmony, whose notes sweep from Pennsylvania into all parts of the United States, turning many obscure lives into one grand chorus that will be heaven-reaching.

This life-story is given without the knowledge of the heroine, but we are sure of its worthiness in the annals of heroism.

I. M. S.

## A RUSSIAN WOMAN'S SERVICE

**Y**ES, my friend, I came to America from Russia when I was only a girl of thirteen. That was years ago, before the laws were so strict.

I had spent all my money for my passage and when I reached New York I had nothing even to buy food. All day I wandered around the city, knowing no one and understanding nothing I heard. When I sat down on the curbstone to rest, a policeman always ordered me to move on. Late in the evening a woman found me crying from cold and hunger, and took me with her to a neighboring tenement. Through her I obtained a place to work in a large factory. My evenings were spent first at night-school where I learned to speak English, and later at a trade-school where dressmaking was taught. In a few years I was able to go into the dressmaking business for myself, and to build up a thriving trade employing several apprentices.

About this time I began to notice a young man who passed every morning on his way to work. Later he gained an introduction and came to see me in the evenings. He seemed very nice, and within a few months I promised to become his wife. So I sold out my business and made preparations to be married. The evening that the ceremony was performed, I thought I was to be the happiest woman in the world. But what an awakening! The very next day my husband told me that we must go West at once, for he had lost his position, and had stolen and spent two hundred dollars belonging to the telegraph company that had been employing him. Married to a thief! What was I to do? Should I leave him? A long time I fought with myself, and finally I prayed. Then all came clear, I must be true to my vows, whether for better or worse.

We came to Pittsburg; but my husband

could get no work because he was on the blacklist. Our money was almost gone, and it cost a great deal for our boarding. When my husband grew despondent and began to drink, I almost lost heart again. One night I was nearly overcome with shame when he fell down on the stairs, dead drunk, and the other lodgers had to help me take him to our room. That night I determined that I would never rest until I had brought him into a better life. It seemed much better to stop boarding and to go somewhere that we could have a home of our own. I rented two rooms in one of the poorer districts of the city where rent was not high. Here we had our first home.

I took in sewing, while my husband did odd jobs, and in some way we managed to save enough to pay back the money to the telegraph company. Then came better times, for my husband was given work as night operator with regular wages. I made him turn the money over to me to keep for him, and soon we were able to rent a small house in a better neighborhood, where I could earn money for household

expenses by renting out rooms. All my husband's earnings I put into the bank until we had enough laid by to realize my dream—to buy a house and furnish it in a comfortable, homelike way.

I still rent out two rooms, for I like to be able to save all that my husband brings me, and not take anything out for our expenses. He has done his own part and always gives me the money regularly. Of course he made some slips at first, but he soon understood that all would be well as long as he let the drink alone. We are planning now for a trip to England to see his parents, for I know they will be as glad and anxious to see him as my father was five years ago when I went back to Russia for a short stay.

There isn't much of a story about my life, and I often feel discouraged when I think of my early ambitions or when I read in the papers about women who are doing so much good in the world. But then the thought always comes back to me that God will know what I wanted to do, and that I have done my very best for the "one" man that He has given me. C. E. E.

## N a t u r e S t u d y

### CHILDREN AND THE OUTDOOR WORLD

EDITED BY ALICE G. McCLOSKEY

Cornell University Bureau of Nature Study

#### WINTER BIRDS.



HERE is probably no other subject for outdoor study so attractive to the young naturalist as birds. Children should be encouraged early in life to know them intimately.

Winter is a good time to begin an acquaintance with birds. There are not so many then as in summer, and the cold

weather sometimes drives them from the "snow-choked wood" to our doorstep. Let us gather some young folk about us and welcome these little winter neighbors.

We have suggested that our Chautauquan Junior Naturalists have a Christmas tree for birds. By showing our interest we can help to make the experiment successful. An evergreen in the yard that can be watched from the windows of school or home will make the most satisfactory

Christmas tree, but if this is not available any tree may be used.

A piece of suet fastened to a twig will attract chickadees, which of all winter birds are, I think, most worth knowing. They feed largely on the eggs, larvæ, and pupæ of insects, thus cultivating a taste for animal food. They will, therefore, show genuine appreciation of the suet.

It is scarcely necessary to describe a chickadee. He speaks his name so plainly that nearly all youngsters know him. I always tell children to look for a fluffy little bird dressed in a gray coat, a black hood with white side pieces, and a white vest. This description may not meet with the approval of the ornithologist, but young folk understand it.

Besides the "chick-a-dee-dee-dee-dee" that is so familiar to us all, chickadee has another little song that is even more pleasing. From the snow-covered tree along the way it comes to us, "Phoe-be", so plaintive and sweet that we want to hear it again and again. This is possible as soon as we learn to imitate the notes, for chickadee seems to love the song as well as we, and will answer when we whistle it.

The chickadee is a social bird. He seems to have a friendly feeling not only for fellow chickadees, but also for the nuthatches, woodpeckers and other birds. I am happy to say that with the right encouragement he will even accept a human brother as a jolly good comrade. An instance of this occurred one afternoon while I was taking a field trip with an ornithologist. In a pine wood heaped high with snow we came upon a solitary chickadee. The little fellow seemed forlorn enough, alone there in the silence of the winter day. When my companion whistled the "Phoe-be" notes, the fluffy midget answered cheerily, hopping nearer after each call, and finally, to my surprise and delight, perched on his arm. Is it not worth an effort to gain such confidence from a little wild bird?

A bone fastened to the Christmas tree will invite crows, nuthatches, and wood-

peckers. I have asked the children whether they notice that other birds visit it. The woodpecker that we see most frequently in winter in New York State is the downy woodpecker. Chapman describes him as follows: "Upper parts black, a scarlet band on the nape; middle of the back white; wing feathers and their coverts spotted with white; middle tail feathers black, the outer ones white, barred with black, a white stripe above and another below the eye; under parts white." The female has no scarlet on the nape of the neck. The hairy woodpecker has a coloring very similar to that of the downy, but it is about two inches larger.

Although we want to encourage the children to study as many birds as possible this winter, we hope that they will come to know some one bird well. In *Pets and Animals* we have given suggestions for the study of the English sparrow. At first thought it may seem so common a bird that all young persons will know it. If we ask them to close their eyes and describe it, however, we shall find that they have not yet learned the traits that distinguish it from the song sparrow or tree sparrow. Then, too, but little is known of its nesting habits and foods habits. We want the Chautauqua Junior Naturalists to know this one little bird and to decide whether it is a friend or an enemy. The decision will mean much to them if it is based on what they see instead of on what they hear.

#### GALL INSECTS.

In our November walks we found "goldenrod stems with little bunches on them" as the children say. Many have asked us about these mysterious bunches and will probably be interested in the story we find in them.

The bunches are homes in which young insects live, and are known among entomologists as galls. The peculiar growth is found on many plants, but children usually discover them first on the goldenrod and the oaks.

On the old brown stems of the golden-

rod we notice two kinds of galls, one round, the other spindle-shaped. Sometimes both are situated on the same plant.

Let us look first at the round gall. The insect that lives in it has in its life history four periods, three of which it spends within the gall. How the dwelling grows to suit the convenience of the young insect, no one knows. The mother places an egg on the stem. The larva is hatched and the gall enlarges so that it provides both food and shelter for the inmate. After a while there comes in the life of the insect a period of inaction, which we call the pupa state. When it leaves the pupa it will be a fully grown insect having wings, and will leave its solitary home. You will notice, that there is a door through which it escapes. If you find a gall in which there is no opening, let the children place it in a glass with mosquito netting over it and see whether before the year has passed an insect will appear. It will be well also to open one of the galls and let the young folks know how it looks inside.

The story connected with the spindle-shaped gall is wonderful. Youngsters never fail to enjoy it. Although it is now an abandoned home, a first interest may be aroused in it by telling its history.

The children can see the doorway in the deserted dwelling. This is made while the insect is in the larval state because the adult is a moth, and its mouth-parts are not strong enough then to work its way out. If the doorway were left open while it was in the larval or pupa state, another insect might wander in and make a meal off this inactive member of his own kind, for in the insect world discourtesies of this kind are common. To avoid this possibility, therefore, the larva makes for the hole a plug of silk which is larger at the surface, and becomes narrower on the inside. The wisdom of this can be readily seen. No enemy can push the plug in, but even the frail moth can force it out.

In addition to the study of goldenrod galls, the children will enjoy investigating the galls found on oaks. The one in this month's lesson is the bullet gall. Being formed on the stem, it can be easily found when the leaves have fallen.

It is well to examine any unusual growth on plants, for we often find some interesting insect story connected with it.

"And there's never a blade or a leaf too mean

To be some happy creature's palace."

## THE MAGI AND THEIR QUEST

BY GABRIELLE MARIE JACOBS



THE festival of the Epiphany, or "Manifestation," is one of the oldest of Christian celebrations. The first mention of it occurs in the year 200, in the writings of Clement of Alexandria. In the Greek church its importance has always been held next to that of Easter. Commonly known as "Twelfth Day", because placed twelve days after the birth of Christ, it was for many centuries called "The Feast of the Kings", from the tradition that the star-led Gentiles were of royal dignity.

Who were they, and whence came they? Evidently they must have come from Arabia, Chaldea, or some other country lying beyond Jordan and the desert. If not royal they were even greater, for as Magi they were disciples of Zoroaster, and members of the sacred or priestly order of Persia, which then was widely scattered among Oriental nations and included men of exalted rank. The Magi, says Rollin, were all of one tribe, and kept to themselves and their families all their knowledge in regard to religion and politics. Their

erudition in religious matters gave them great authority, both with the rulers and the people, who could offer no sacrifice without their presence and ministrations.

Before a prince in Persia could inherit the crown he was compelled for a certain time to receive instruction from the Magi, nor could he afterward determine an important affair of state without accepting their opinion and advice. Pliny states that they occupied, in all Eastern countries, the same exalted position. Ranking as the Brahmins among the Hindoos and the Druids among the Gauls, people from the most distant countries came to receive instruction from them. Perhaps among these sages were the lineal descendants of those Gentiles on whose ears, many centuries earlier, had fallen the words of Balaam, the heathen prophet:

"I shall see him, but not now; I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre out of Israel."—*Numbers 24:16*.

Matthew is the only one of the evangelists who has related the story of the Magi, and his account of them is brief and unadorned. He tells us that when Jesus was born in Bethlehem certain foreigners arrived in Jerusalem. He does not tell us their number, race, nor station in life; yet, from the consideration with which they were received at the court of Herod, and from the fact that they bore treasures, it may be inferred that they were persons of wealth and distinction. They explained to Herod that they had seen in the heavens a sign which led them to believe that the King of the Jews had been born, and that they had come to do him reverence. Herod, greatly troubled, sent for the chief priests and scribes, to inquire where, as foretold by the prophets, the Messiah should be born. They replied that Bethlehem was the chosen place. On the departure of the pilgrims for Bethlehem, Herod promised that when they had found the young Christ he also would come to do reverence to Him.

On this subject the discoveries of modern astronomy throw a remarkable light. The conjunction of the planets Jupiter and Saturn is one of the rarest of sidereal events, occurring only once in almost eight hundred years. This conjunction, according to all astronomical records, presented itself no less than three times in the year 747 from the founding of Rome, or shortly before the birth of Christ. In the following year it occurred again, the conjunction then including the planet Mars. In 1604 Kepler observed a similar conjunction, and saw, between Jupiter and Saturn, a new and brilliant but evanescent star. The astronomical tables of the Chinese, the most ancient records of the heavens, mention a star of the same character, which appeared and vanished in the year 750 B.C. These phenomena must have been visible to all who observed the heavens in that year. To persons leaving Jerusalem they would appear to lead in the direction of Bethlehem.

On their journey the pilgrims saw once more the celestial sign, which guided them to the "house", for Joseph had then found a better place of abode than the stable. They knelt and opened their treasure-chests. According to Irenaeus and the Venerable Bede, Melchior, an aged man with a long beard, brought gold, in honor of the Infant's royalty; Gaspar, a beardless youth, offered frankincense, in recognition of His divinity, and the gift of Balthasar, a Moor with a spreading beard, was myrrh, in token that eventually He would be persecuted unto death. They were warned in a dream not to go back to Herod, and returned by another way to the country from which they came.

There is a tradition that in after years these men were baptized by Saint Thomas, in India. In the fourth century the Empress Helena had their relics carried to Constantinople and deposited in the church of Saint Sophia, whence, during the stormy period between the fifth and tenth centuries, they were removed to the church of Saint Eustorgius in Milan.





THE WISE MEN

By Hofmann



ADORATION OF THE MAGI

By Schroeder.

In 1164, Emperor Frederick Barbarossa, regarding them as a part of the spoils of the captured Lombard city, gave them to his chancellor, Rainald, or Rinaldus, who was then archbishop-elect of Cologne. In July of that year, Rainald deposited them in the old cathedral. His successor provided for them a reliquary, encased in a shrine of gold, studded with gems. The

present edifice—the largest, and by many considered the most splendid of Gothic cathedrals—is itself the outer case of this shrine. It was built to receive the relics of the Kings.

The city of Cologne was raised to an archbishopric by Charlemagne, in 800, the year in which Leo III crowned him Emperor of the West. When the skulls of the



THE MAGI

By Schonherr

Magi were brought to that city, it had been long believed that any object touched by them would be endowed with powers of intervention and intercession able to counteract sorcery and sudden death. Two kinds of rings, engraved with the

names of the Magi, were manufactured and sold as a protection against diseases. The pilgrimages of the faithful to the old Frankish city added greatly to its emolument and importance, a result which induced its burghers to adorn its shield of

arms with three crowns, and thenceforth the Magi were designated as "The Three Kings of Cologne".

In 1248 the cathedral was almost wholly destroyed by fire. Early in the fourteenth century the ruling archbishop, Conrad of Hochstaden, and the municipal council, determined to rebuild the edifice. The archbishop offered an almost unlimited reward for the plan of a cathedral that should eclipse in grandeur every other place of worship in Europe. The architects were given a year in which to prepare and forward their plans. There is a tradition that one ambitious youth, whose efforts in the competition had driven him almost mad, fled alone to a desolate spot, and there, in a terrific thunderstorm, met Satan, who offered him a superb design in exchange for his soul, the contract to be signed with the young architect's blood. The terms were accepted. The design surpassed all others. The successful architect was feted and honored, and his name was inscribed on a bronze tablet, which was placed conspicuously on one of the unfinished towers of the new cathedral. But, before many years, he pined away, and on the night of his death, amid thunder and lightning, the tablet was hurled from its place and lost. Thus, though we know that many of the windows are by Albrecht Durer, the choir by Gerard de Riel, and the great altar-piece by Meister Stephen, the name of the author of the plan on which no modern German has been able to improve is lost forever.

For three hundred years, through the civil and ecclesiastical wars of the Middle Ages, the work on the cathedral was suspended, and later was continued only at intervals. Fifty-four years ago it was resumed, and in 1880, by the coöperation of emperors, kings and princes, and their subjects, irrespective of creed, the work of the nameless architect finally was perfected in stone. The shrine, which in 1337 was placed in one of the chapels of the choir, has remained there, except during the ten years of warfare which marked

the close of the eighteenth and the opening of the nineteenth century.

In 1794, when the French republican armies were advancing victoriously to the Rhine, plundering and destroying many a sanctuary, the shrine of the Kings was secretly removed from the cathedral, and borne to Frankfort-on-Main. Even there it was not safe, and for some years it was carried from one hiding-place to another in southern Germany, its guardians at times being reduced to such straits that they were compelled to remove from it some of the precious gems, and sell them, to procure the necessities of life. January 4, 1804, after ten years of wandering, the shrine was brought back in safety to its chapel in the choir of the cathedral at Cologne.

A fee is exacted for opening the doors of the chapel, which then is lighted with lamps, their refulgence throwing into dazzling relief the mass of gilded and jeweled sculpture which comprises the richest and costliest specimen of mediaeval art that escaped the storms of the Reformation and the Revolution. It is made entirely of gold, is six feet long, four and three-fourths feet high, and three and one-half broad, and is studded with 1540 jewels, many of them the finest existing specimens of engraved gems. It is unique, enormously valuable, and no other example of the goldsmith's art extant is worthy to be compared to it. A small plate at one side is removed, that pilgrims may gaze upon the three skulls within. They are enveloped in velvet, no portion of them being visible except the frontal bones, and the caverns of the eyes that once gazed upon the Messiah.

Countless legends, many very beautiful and others equally grotesque, gather around this well-authenticated pilgrimage of the Eastern sages. Tradition and fable, myth and allegory, history, philosophy and the drama, all have set it forth. Representations of it are found in bas-reliefs in the catacombs at Rome dating from as early as the second century. One



ADORATION OF THE MAGI BY BERNARDINO LUINI.

of the earliest is that of Saints Marcellinus and Peter, in which appear only two pilgrims, though the mystic number three was adopted soon afterward.

The great mosaic of Saint Apollinare Nuovo, in Ravenna (A.D. 534), is the first representation in which the Wise Men appear wearing crowns. Thenceforward, on walls, ceilings, doors, sarcophagi, shrines, coins and even drinking-glasses, appear these "kings", either on their journey, or, with deep obeisance—the sign of the reverence with which every Persian was accustomed to salute a king—in the act of presenting gifts.

Andrea del Sarto in the cloisters of Santa Annunziata, and Peselli in the gallery of the Uffizi at Florence, and Bonanus, on the bronze doors of the Cathedral at Pisa, show them on their pilgrimage.

Among the greatest representations of the "Adoration" are that of Paul Veronese in the National Gallery at London; of Titian in the Museum at Madrid; of Hans Memmling in the Hospital at Bruges; of Rubens in the Museum at Antwerp; of Bougereau, in the Church of Saint Vincent de Paul, Paris, and of John La Farge, in the Church of the Incarnation, New York.



# The Round Table

*OUTLINES, Programs, Helps and Hints for Chautauqua Circles; Civic Improvement Associations; Reading Clubs; Current Events Clubs; Women's Clubs, etc.*



HIS Round Table is instituted for the purpose of securing an exchange of helpful experiences, definite suggestions from workers, and inspiration. The editors can command the services of a host of experts on all subjects included in the expanded scope of *THE CHAUTAUQUAN*: Civic Progress, Current Events, Travel, Arts and Crafts, Foreign Art in the United States, Home Economics, Nature Study, etc.

Each month *The Round Table* devotes the largest amount of space to material bearing upon the subjects treated at length under the general headings in the magazine. Obviously *The Round Table* will be what the readers make it. Let us have your suggestions for it.



## FARMERS' INSTITUTES.

How important a place among educational agencies farmers' institutes may occupy is shown by a recent bulletin of the Illinois Farmers' Institutes. A list of sixty-nine speakers who will attend farmers' institutes outside of their own counties, and another list of fifteen members of the faculty of the University of Illinois who may also be secured, indicates the large amount of service which is available. The subjects cover a multitude of special topics in the practical work of agriculture, besides a fair proportion of topics pertaining to the home and higher culture of its members.

The bulletin suggests that mere entertainment as a feature of Institute programs be discouraged; that at least one session of each institute be conducted by the farmers' sons and daughters, and that, among other things, a system of class instruction in special subjects be introduced during the hours of intermission. It is further recommended that this year particular attention be given to the discussion of "Instruction on Agricultural Lines in the Rural Schools".

The Illinois Farmers' Institute makes an award of one free scholarship in the College of Agriculture for each county in the state, and one for each congressional district of Chicago, good for two years. These awards

are made on the recommendation of the Illinois Farmers' Institute director for each congressional district.

Through the institute five or more citizens of any community can secure the use of one of the free libraries containing about fifty volumes. (See article on "The Traveling Library as a Civilizing Force", *THE CHAUTAUQUAN* for October). These libraries may be kept for six months upon the payment of express charges from and to the state capital.

Another important branch of this organization is the Illinois Domestic Science Association, made up of the farmers' wives and daughters, each club affiliated with the county institute. This organization was begun five years ago. Regular club meetings are held, housekeeper conferences have brought together members of the local clubs within wider areas for two weeks each winter, and the association has secured the establishment of a department of Household Science at the State University.



## THE ELECTRIC ROAD AND FARM LIFE.

In a recent paper on "Rural Problems", Mr. O. McG. Howard, of *Farm, Field and Fireside*, brought out these striking facts:

Next to the telephone, the electric road is the most recent and noteworthy influence which is tending to improve the conditions of farm life. During the past five years electric roads in rural districts have developed to an extent which it is hard to credit. Geo. H. Gibson in a recent number of the *Engineering Magazine* says:

"The greatest development of interurban roads has taken place in the great agricultural districts of our Western states. It is often said the electric roads have checked concentration of population in the great cities by creating suburban districts, but in farming regions they have had still greater effect in building up many small centers of population."

During the first seven or eight years of the electric railway development in the United States, beginning with July, 1884, when the first electric road was built at Cleveland, until September, 1891, when there were some 3,000 miles of electric railway

and \$75,000,000 invested capital, the development was almost entirely in cities and towns, but since that time until the present, when there are 25,000 miles of track and \$1,600,000,000 invested in electric railways, by far the largest development has been in the country.

There are many sections of the country where electric roads form a network which connects almost every farm with its nearest town. For example, the Union Traction Company of Northern Indiana has over 100 miles of track, connecting the towns of Anderson, Muncie, Marion, Indianapolis and many smaller villages. Cars run hourly in each direction, and passenger rates are one cent per mile. This road has freight cars, and already does quite a freight business.

The Chicago, Harvard and Lake Geneva Railway runs from Harvard on the line of the Chicago and Northwestern to Lake Geneva, across the Chicago, Milwaukee and St. Paul tracks, and is a standard-gauge road. It does quite a large business in hauling freight across from the steam railroads to the different farmers along the way, making a flat rate of five dollars per car or five cents per cwt. on small amounts. It also carries quite a large amount of live stock for the farmers along the line, and runs refrigerator cars twice a week for the creameries in the summer time. Last winter it carried 3,000 tons of ice from Lake Geneva for the different farmers along the track.

Up in the Michigan peach district electric roads have developed to a great extent, and are doing a large express business in peaches, as well as a good local freight and passenger business. In Central Ohio, and in fact throughout many states, there are electric roads connecting all the towns of any importance, and doing a large local, baggage and express business.

The advantages of electricity for local lines are unquestionable, combining a maximum of speed with a minimum of expense. One interurban road near the city of Chicago, the Chicago, Elgin and Aurora, has its cars built for a possible speed of seventy miles an hour, forty miles an hour being the schedule rate of speed, including stops.

The expectations of the builders of these lines have been more than met in almost every case, so that what was considered a very dubious experiment, financially, ten years ago, is now an assured success from that point of view, and the future development promises to be infinitely greater than what has already occurred. In the state of

Michigan at the present time there are twenty-four railroads, and franchises have been asked for forty-seven more. In fact it seems possible that there may be a temporary over-development of this means of communication under private ownership, and it may occasion serious loss. But the future of the electric road is assured; it is coming to be one of the great factors in making life in the rural districts much more like life in town.



#### REFERENCES ON THE RURAL PROBLEM.

Professor Butterfield furnishes the following references intended for those wishing to secure a rather general, but still an adequate idea of the farm problem as a whole:

##### *General.*

"The Modern Farmer", by Edward F. Adams. 1899. 662 pp. \$2.00. N. J. Stone & Co., San Francisco, California. This is the best single book on the farm problem. It is written primarily for reading farmers. Especially good on agricultural education, organization, and coöperation, and on relation of various economic questions to farming.

"Report of the United States Industrial Commission." Vol. XIX, pp. 43-200, has a summary on agriculture that should be read by every intelligent citizen. It is understood that an attempt will be made to have this volume printed in sufficient numbers for general distribution. For those having access to good libraries, Vol. X of the report will be found to be a mine of information on the whole rural problem. It contains the testimony on this subject given before the commission, and a good digest of the testimony.

Year Book of United States Department of Agriculture. Issued annually since 1894. Contains articles by experts, written for the general reader, on themes connected with the application of science to agriculture. Obtained through United States senators or members of congress, free. Of the greatest value.

##### *Special.*

On special themes the following will be found to be valuable.

AGRICULTURAL SCIENCE.—"Principles of Agriculture", edited by L. H. Bailey. Macmillan Co. \$1.25. Brief, thoroughly scientific, delightfully written.

ECONOMIC PHASES OF AGRICULTURE.—*Leslie's Weekly*, November 17, 1900. Article by Prof. E. D. Jones. An interesting brief survey of American agriculture. Chaps. VIII, IX, and X of C. C. Adams' "Commercial Geography". Appleton. Reports of the Industrial Commission best. The complete but succinct summary in Vol. XIX, also Vol. X, already referred to. Vol. VI is the best thing extant on the important question of the farmer's market.

AGRICULTURAL ORGANIZATION AND CO-OPERATION.—Article in *Forum*, April, 1901, on "The Grange", by K. L. Butterfield. E. F.



CENTRAL SCHOOL BUILDING, ASHTABULA COUNTY, OHIO

Adams in "Modern Farmer" treats these topics satisfactorily.

**THE RURAL SCHOOL.**—Year Book United States Department of Agriculture, 1901, pp. 133-154. Article by Dr. A. C. True. There is a multitude of articles and pamphlets on this topic. Dr. True gives a good idea of the general school problem in the country.

**AGRICULTURAL EDUCATION.**—Year Book United States Department of Agriculture, 1899, pp. 157-190. Article by Dr. A. C. True. Touches every phase of the subject in an informing manner.

**THE COUNTRY CHURCH.**—"Institutional Work for the Country Church", by Rev. C. E. Hayward. 1900. 50 cents. Free Press Association, Burlington, Vermont.



#### CENTRALIZED RURAL SCHOOLS.

One of the burning questions in many country districts is, Shall the little old red scattered district schoolhouses give way to a central school building to which pupils shall be transported at the public expense? On general principles the advantages of such centralization appeal to all who are interested in the improvement of rural conditions.

The *American School Board Journal* has summarized these advantages as follows:

1. The health of the children is better,

the children being less exposed to stormy weather, and avoiding sitting in damp clothing.

2. Attendance is from 50 to 150 per cent greater, more regular, and of longer continuance, and there is neither tardiness nor truancy.

3. Fewer teachers are required, so better teachers may be secured and better wages paid. Teachers are brought together in a community where professional zeal is cultivated.

4. Pupils work in graded schools, and both teachers and pupils are under systematic and closer supervision.

5. Pupils are in better schoolhouses, where there is better heating, lighting, and ventilating, and more appliances of all kinds.

6. Better opportunity is afforded for special work in music, drawing, etc.

7. Cost in nearly all cases is reduced. Under this is included cost and maintenance of school buildings, apparatus, furniture and tuition.

8. School year is often much longer.

9. Pupils are benefited by a wide circle of acquaintance and the culture resulting therefrom.

10. The whole community is drawn together.

11. Public conveyances used for children in the day time may be used to transport their parents to public gatherings in the evenings, to lecture courses, etc.

12. Transportation makes possible the distribution of mail throughout the whole township daily.

13. Finally, by transportation the farm, again as of old, becomes the ideal place in which to bring up children, enabling them to secure the advantages of centers of population and spend their evenings and holiday time in the country in contact with nature and plenty of work instead of idly loafing about town.

In this connection the educational campaign in the state of North Carolina is noteworthy. As a result of a conference of educators called by the governor last February, "The Central Campaign Committee for the Promotion of Public Education in North Carolina" was organized for the purpose of (1) the consolidation of small districts wherever possible; (2) the erection of adequate and comfortable schoolhouses; (3) the lengthening of the school term by local taxation. Services of leading men were secured for a speaking campaign during the entire summer. Conventions of teachers and public meetings were held in all parts of the state. It is now reported that about thirty counties have begun the work of consolidation and about twenty districts are making preparations to vote on local taxation.

One of the most interesting contributions to the literature of the subject of centralized schools is the illustrated "Report of a Visit to the Centralized Schools of Ohio", by County Superintendent O. J. Kern, of Rockford, Illinois.

Other pamphlets on this subject include:

"The Consolidation of Schools and the Conveyance of Children." By G. T. Fletcher, agent of the Massachusetts Board of Education.

"School Buildings and Grounds in Nebraska." By William K. Fowler, state superintendent, Lincoln, Nebraska.

"Consolidation of Districts and Transportation of Children." Chapter II of the Bi-

ennial Report of the Superintendent of Public Instruction of the State of Iowa. 1901.

"The Consolidation of Country Schools, and the Transporting of the Scholars by Use of Vans." Bulletin No. 71, Department of Agriculture, Commonwealth of Pennsylvania. Harrisburg, 1901.

#### WOMEN'S CLUBS AS CIVIC CENTERS.

Twenty-one state conventions of women's clubs were called in the months of October and November. Probably the most notable feature which marked these conventions was the special attention paid to phases of civic problems. Clubs seem to have been stirred to larger activities by the emphasis placed on civic work at the last General Federation meeting in Los Angeles. Practically all the state Federations have committees on Village Improvement, Child Labor, Factory Inspection, Arts and Crafts, and other allied interests. In many states the clubs are active in organizing Consumers' Leagues. In Massachusetts and Nebraska clubs have undertaken to put literature of the civil service reform movement into the high schools for study by the pupils. Library work has always received a great deal of attention by the clubs. Ohio, Nebraska, and Kentucky have given unusual attention to developing the traveling libraries. The local library movement in Texas is also especially noteworthy.

Another phase of interest in educational work is shown by the organization of "Patrons' Associations" in Nebraska, and "Parents' Associations" in Ohio and other states, which are a part of the general movement for school extension, the decoration of school grounds, and the making of the school a social center for both parents and children. Art in the schoolroom has been fostered for years by the clubs, and in North



TWO ISOLATED NEBRASKA DISTRICT SCHOOLS

District School No. 19, Frontier County, 1899.

The Lookout School, District No. 26, Loup County.



Carolina the state organization has carried on a state campaign. One of the most notable contributions to art in the schoolroom is reported from Middletown, Ohio, where a club raised \$500 for this purpose.

The scope of club work in general may be indicated by a partial list of the activities gleaned from the report of the Michigan Federation. There are about 10,000 members of the federation. Twenty-three clubs own libraries, forty clubs use special libraries supplied by the state library, sixty-nine clubs have carried on some kind of outside educational or philanthropic work. There are five county federations and seven city federations. Six clubs placed pictures in schools; one club makes a practice of giving a picture or piece of statuary to the school each year. The variety of accomplishments for town improvement includes cleaner streets, the planting of trees, celebration of forestry day, beautifying waste places, passage of ordinances against expectorating, the adoption of a village flower, the placing of seats at street corners for street-car passengers, the distribution of flower seeds to school children, and the offering of prizes for the best flower bed, window boxes, etc.



#### OUR RURAL POPULATION.

The last census gives the number of farms in the United States as 5,739,657; the number of people over ten years of age engaged in agriculture was 10,381,765, or thirty-six per cent of all engaged in gainful occupations. The people living in cities of 4,000 or over number, roundly, 28,500,000, or thirty-seven per cent of the total. Those classed as semi-urban—those living in towns and villages having less than 4,000 people—number 8,250,000, or eleven per cent, and the remaining people were classed as *rural*, comprising 39,500,000, or fifty-two per cent. Probably a portion of this rural population is made up of non-farmers. This is especially true in New England.



#### AGRICULTURE IN THE PUBLIC SCHOOLS.

Secretary Wilson, of the Department of Agriculture, is an ardent advocate of the teaching of the rudiments of agricultural science in the public schools. In a recent address he said:

"Our system of education in this country is old-fashioned. It was imported from the other side of the water, and is much like the systems from which it sprang. Colleges

were originally organized to educate preachers. We do educate doctors, lawyers, and dentists now, but none of our schools furnish farmers the education they need. We have agricultural schools, but they teach nearly everything but agriculture. It is almost impossible to find instructors who have knowledge of animal husbandry, plants, and soils. Consequently the Department of Agriculture is compelled to educate its own specialists, and has 260 young men and women learning the things which are not taught in any of the schools of the country.

"We must not hope to educate agriculturists if study of subjects relating to their profession is delayed until the beginning of a college course. In the primary schools the rudiments of agriculture must be taught. Pupils must be taught to distinguish between various plants. They must learn to recognize grasses and legumes, and must be encouraged to study nature at all times."



#### NOTES FROM THE FIELD.

*Handicraft* for October contains an article on "Village Industries", by Sylvester Baxter.

An account of "The School Improvement League of Maine," the first state organization for betterment of school grounds, appears in *Home and Flowers* for September, 1902.

In the South the Andrew Carnegie Free Libraries have had an influence in organizing village improvement societies. Rural societies have done much to improve roads, schoolhouses and grounds. Improvement of highways has increased the patronage of rural schools, making more school improvement possible. Thus reports Mrs. E. B. Heard, of Georgia, superintendent of traveling libraries.

A farm to be called the Webb-Shaw Experiment Farm is to be established near Farmington, Minnesota, by E. A. Webb and Professor Thomas Shaw, of the State Agricultural School. Two hundred and forty acres are included in the tract upon which these men intend to test theories of farming and live stock raising, particularly as to the possibility of renovating a rundown farm without commercial fertilizers.

In an address before the Farmers' National Congress, John M. Stahl said: "Very much of farm work is no more tiring on the muscles than operating a typewriter; it is much less wearing on the nervous system, and it is certainly much more healthful. Woman has taken man's place to a large extent in the schoolroom, the store, the office, even the pulpit and the courts; why not on the farm? The past harvest quite a number of women worked in the fields and liked it. There are now some very successful women farmers. The farmer may, indeed, much prefer seeing his daughter helping him in the field operating the mower or the harvester or hay rake or corn planter than tempting fate amid the artificial, unwholesome and dangerous conditions of the city."



## CIVIC PROGRESS PROGRAMS.

## I.

1. Roll-call: Quotations about country life and nature.
2. Reading: Selections from Will Carleton's "Farm Ballads".
3. Map Exercise: Outline leading European countries in color on a cheap map of the United States, thus illustrating the immensity of our "rural problem". (See Strong's "Our Country" for such a map. Secure cheap map by sending fifteen cents to P. S. Eustis, 209 Adams street, Chicago.) Show also two equal squares of any convenient size. Eight dots in one will stand for the number of inhabitants to the square mile in America; 536 in the other will indicate the density of Belgium's population. (See Craft's "Practical Christian Sociology", p. 139.)
4. Review: The Inter-Relation of Country and City Problems. (See Civic Progress Program, THE CHAUTAUQUAN, November, 1902, p. 200.)
5. Symposium: (a) The Church as a Rural Social Center. By a pastor, a young people's society worker, a church officer. (See Graham Taylor's article in this magazine; National Municipal League publications; *The Morris Herald*, Morris, Connecticut; and Twentieth Century Churches, and Twentieth Century Christianity, in Strong's "Twentieth Century City".) (b) The Betterment of the Rural School System. (See Proceedings Michigan Political Science Association. Write your state superintendent of instruction. Secure pamphlets on centralization of rural schools. Write the *Youth's Companion*, Boston.) (c) The State and National Departments of Agriculture (See Michigan proceedings). Write secretary of agriculture, Washington, D. C., and your state capital. Consult "A Directory for Farmers", secretary of agriculture, Washington, D. C.) (d) Needs and Possibilities of Organization Among Farmers (See Michigan proceedings). Write to addresses in "A Directory for Farmers", and the List of Road Associations. (e) The organization of country women. (See "Women's Clubs in the Country", *The Club Woman*, October, 1902; "The Well Ordered Household", *Home and Flowers*, November, 1902).
6. Personal Investigations: Learn why certain people left the farm or the city, and why certain others did not leave. Report on the possibility of making the neighborhood church edifice and surroundings more attractive. Outline simple, inexpensive plans for improving the schoolhouse and grounds. Take up the matter of securing a traveling library, and the forming of a permanent library. Study lecture courses maintained by country churches. Endeavor to organize a woman's club, using Current Events

Programs (THE CHAUTAUQUAN) and Cornell Housewives' Course (*Home and Flowers*, Springfield, Ohio) for alternate sessions. Report on rural applications of the Arts and Crafts movement. Look into the public and private charities of the county. Why not "Associated Charities" for the county?

## II.

1. Roll-call: A Civic Program for Town or Country. Each one to respond with something good or bad, something "to be" or "not to be", if intelligent effort is successful. Make permanent record of these suggestions, making additions or eliminations each month.
2. Map Exercise: Exhibit a county map, upon which can be indicated such of the following as may be known to you: electric roads, railroad stations, good highways, bad roads, libraries, schools (number of pupils and teachers), Chautauqua Circles, churches, women's clubs, newspapers, improvement societies, farmers' clubs, etc. Secure additional data from the audience.
3. Readings: "The Hero of the Plow", by Oliver Wendell Holmes; "The Boy on the Farm", by Charles Dudley Warner.
4. Papers: (a) Expositions and the Farmer—The Proposed Model Farm Exhibit at St. Louis. Write F. W. Taylor, Exposition, St. Louis, and American League for Civic Improvement, Chicago. Adopt resolutions favoring such an exhibit. (b) Physical Education for both Town and Country Children. Send ten cents for documents to Mrs. Frances W. Lester, Mansfield, Ohio.
5. Debate: Resolved, That Country Life is preferable, on the whole, to City Life. (See Matson's "References for Literary Workers", p. 532; "The Farm Boy's Triumph", *Guntton's Magazine*, October, 1902.)
6. Practical Work: Organize a local or county conference of rural social factors. Arrange for a joint session, social or literary, between a city and country organization. Note possibilities of co-operation in flower and fresh-air mission work, which may include a "city week" for country children. Consider the purchase of a stereopticon as an educational and recreative aid. See "rest rooms" in "The How of Improvement Work". Organize a Chautauqua Junior Naturalist Club in the public school. Introduce the Chautauqua Nature Course as a factor of the farmer's club, woman's club, etc. Secure exchange of speakers and social visits between the churches and young people's societies of town and country. Seek coöperative arrangements with the nearby Young Men's and Young Women's Christian Associations. Make a systematic effort to push Chautauqua "Extension" by securing country circles and individual

readers. Make the Chautauqua vesper service known to pastors and young people's societies.

#### READING LIST.

Proceedings Michigan Political Science Association, Ann Arbor, July, 1902.

"The Farmstead", by Isaac Philip Roberts.

"The Countryman Has the Best of It," *World's Work*, October, 1901.

"The Socialization of the Common School", *School Journal*, September 20, 1902.

"Can Rural Social Forces be Federated?" by Kehyon L. Butterfield, *Review of Reviews*, April, 1902.

"Abandoned Farm Found", *Century*, 62:884.

"How Life in a Country Town Was Made Social", *THE CHAUTAUQUAN*, January, 1900.

"Possibilities of Country Life", *Outlook*, 67:203.

"Coöperative Country Life", *Independent*, 54:1677.

"Beauty and Culture in the Farmer's Life", *Home and Flowers*, May, 1902.

"The Good Roads Movement", by Martin Dodge, *Review of Reviews*, January, 1902.

"As to the Moral Effect of Beauty", *Home and Flowers*, April, 1902.

"Irrigation in the West", *Review of Reviews*, January, 1902.

"Can I Make a Farm Pay?" by L. H. Bailey, *World's Work*, 1901.

"The Riches of a Rural State", *World's Work*, 1901.

"The Regeneration of Rural New England", Rollin Lynde Hartt, *Outlook*, March 3, 10, and 17, 1900.

Review of Legislation, New York State Library, Albany, New York.

"How to Look for a Country Home", *The House Beautiful*, November, 1902.

"Improved Conditions in the Farmer's Life", *Review of Reviews*, September, 1902.

For good roads, forestry, irrigation, home and farm betterment literature, address Department of Agriculture, Washington, D. C.

See also *Good Roads Magazine*, New York; *Arboriculture*, Chicago; *Farm, Field and Fireside*, Chicago; *Irrigation*, Washington; *Park and Cemetery*, Chicago; and other periodicals.

For additional references, see Poole's Index; A. L. A. Index to General Literature; Cumulative Index, and Reader's Guide to Periodical Literature.

#### HINTS AND HELPS.

The abundant material in the Round Table programs may be extended over weekly sessions, or selections can be made for fortnightly or monthly meetings.

These programs should provide attractive and profitable material for both town and country clubs, and should be brought to the attention of church, educational, literary, and other organizations.

Requests for additional information should be addressed to the American League for Civic Improvement, 5711 Kimbark avenue, Chicago.

Use the talents or interests of your members: Papers upon "Famous Farmers", "Successful Farm Boys and Girls", "Famous Farm Pictures", "The Poetry of the Countryside", will add pleasant variety. In the South, study "The Agricultural Negro", by Booker T. Washington, in *The Arena*, November, 1902.

### CURRENT EVENTS PROGRAMS.

#### DOMESTIC.

1. Roll-call: Answered by opinions on the most significant features of the November elections.
2. Papers: (a) Lessons of the Coal Strike. (b) Ohio's new Municipal Code: Its Faults and Excellencies. (c) Review of the Pious Fund Case. (See *Review of Reviews* for October and decision in papers of October 14).
3. Symposium: Rural Problems. (See "Civic Progress Programs" in this issue).
4. Readings: (a) From "The Workshop and School", by Oscar L. Triggs. *The Craftsman* for October. (b) From "More Life for Man" (*THE CHAUTAUQUAN* for December). (c) From "American Municipal Progress", by Charles Zueblin (Macmillan). (d) From "A Dividend to Labor", by N. P. Gilman (Houghton, Mifflin).
5. Debate: Resolved, That Labor Unions should be incorporated.

#### FOREIGN.

1. War Map: Appoint somebody to show on a map of the world where fighting is now in progress and why.
2. Papers: (a) Character sketch of the late Emile Zola. (b) Review of King Oscar's decision in the Samoan controversy. (c) The Story of the Doukhobors (Russian religious emigrants to Canada).
3. Readings: (a) From "All the Russias", by Henry Norman (*Scribner's*). (b) From "Rural England" (Investigations and conclusions regarding conditions) by H. Rider Haggard (*Longman's*). (c) From "Art Teachings of the Arts and Crafts Movement" (*THE CHAUTAUQUAN* for December). (d) From "The Rise of the Russian Nation" (*THE CHAUTAUQUAN* for December). (e) "From China's Only Hope", by the Viceroy Chang Chih-Tung (Revell).
4. Discussion: Is the proclamation of the Crimes Act in Ireland justifiable?

## THE TRAVEL CLUB.

Programs for this month are arranged for three weeks instead of four in view of the interruptions of the holiday season.

## First Week—

1. Roll-call: Answered by reports on the early history of the Crimea. Those who have access to Larned's "History for Ready Reference" will find brief accounts under the following heads: Bosphorus (Pantikapaum), Cimmerians, Goths, Khazars, Genoa (1261-99), The Turks (1475), and Russia (reign of Catherine II). Clubs which have not Larned's work will find interesting information in Grote's "Greece", Part II, chap. 98, also chap. 17; Graetz "History of the Jews", vol. 3, chap. 5; Bent's "Genoa"; Rambaud's "History of Russia", vol. 1, chaps. 8-15, and Catherine II's conquest of the Crimea.
2. Character Sketch: Nicholas I of Russia (See Rambaud's "History of Russia", Fyffe's "History of Modern Europe", McCarthy's "History of Our Own Times", vol. II, "Russia and Turkey in the Nineteenth Century", Latimer, lives of Nicholas I by Mayne and Schmucker).
3. Reading: Selection from "Memoirs of a Revolutionist", Kropotkin, chap. V, or *Atlantic Monthly*, September, 1898.
4. Discussion: The Causes of the Crimean War. These should be assigned to four persons, who should represent respectively England, France, Russia, and Italy, and bring forward all possible arguments illustrating the point of each nation (See references under preceding paragraph).
5. Map Review: Scene of the Crimean War.
6. Readings: Russell's account of the disaster to the Light Brigade (See "Ten Englishmen of the Nineteenth Century", p. 240, or the fuller account in Russell's work on the Crimean War). Tolstoy's account of the siege of Sebastopol (See The Library Shelf, also Mrs. Latimer's "Russia and Turkey in the Nineteenth Century").
7. Pronunciation match on proper names.

## Second Week—

1. Paper: Florence Nightingale and the Red Cross Movement (See life by W. R. Thayer in "Women Who Win". Also life by Lizzie Alldridge and selections in The Library Shelf).
2. Reading: Selection from "In the Haunted Crimea", Norman (*Contemporary Review*, July, 1900).
3. Roll-call: Selections from Russian Folk Lore (See "Myths and Folk Tales",

Curtin; "Cossack Fairy Tales", Bain; "Russian Folk Tales", Ralston; "Epic Songs of Russia", Hapgood; also "A Survey of Russian Literature", Hapgood, chap. 1).

4. Pronunciation match on proper names.
5. Papers: Three Russian Writers Associated with the Caucasus: Lermontoff, Pushkin, and Griboyedoff (See "A Survey of Russian Literature", Hapgood; also Turner's "Studies in Russian Literature", chap. 13). The Siege and Capture of Kars (See Larned's "History for Ready Reference", Russia 1854-5; also McCarthy's "History of Our Own Times", vol. II, chap. 28).
6. Reading: Selection from "The Russian Shores of the Black Sea", Laurence Oliphant, chap. 22, account of the Karaite Jews.
7. Book Review: Tolstoy's "The Cossacks".

## Third Week—

1. Map Review of the Caucasus.
2. Papers: The Biblical and Classical Associations of the Caucasus. (See Smith's Classical Dictionary under Rion, Phasis, etc.) The Story of the Kingdom of Georgia. (See book with this title by Wardrop).
3. Readings: The account of Queen Tamara and other selections from "The Caucasus", Norman. (See *Scribner's Magazine* for January, 1901, also reprinted in book form under the title "All the Russias"). Or selections from Lermontoff's poem "The Demon".
4. Roll-call: Caucasian proverbs, folk stories, etc. (See "Unwritten Literature of the Caucasus", George Kennan, *Lippincott's Magazine*, October and November, 1878).
5. Paper: Schamyl, the Warrior-Prophet of the Caucasus. (See article with this title in *Westminster Review* Jan-April, 1854; also "A Visit to Schamyl's Country", *Littell's Living Age*, Feb. 1, 1873; "Journal of a Residence in Circassia", *British Quarterly*, vol. 18; "Russia and Turkey in the Nineteenth Century", Latimer).
6. Reading: Selection from "Among the Circassian Mountaineers", *Cosmopolitan*, April, 1888.
7. Debate: Resolved, That it is to the interest of all concerned to have Russia rather than England in possession of Trans-Caucasia. (See above references; also Morfill's "History of Russia from Peter the Great to Nicholas II", chap. 16, and Fyffe's "History of Modern Europe").



# C. L. S. C. Round Table

## COUNSELORS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JESSE L. HURLBUT, D. D.  
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J. M. GIBSON, D. D.

EDWARD EVERETT HALE, D. D.  
JAMES H. CARLISLE, LL. D.  
WM. C. WILKINSON, D. D.  
W. P. KANE, D. D.

MISS KATE F. KIMBALL, Executive Secretary.

Every task however simple, sets the soul  
that does it free;  
Every deed of love and mercy, done to man,  
is done to Me.

And the cries of envy and anger will change  
to the songs of cheer,  
For the tolling age will forget its rage when  
the Prince of Peace draws near.

—Van Dyke.



### TO THE MEMBERS OF THE CLASS OF 1903.



The past season at Chautauqua was in every way inspiring for the "Quarter Century" Class. Several meetings and receptions were held in our class room, and very encouraging reports came from all sections of the country. The "class pin" was ever present at the lectures and elsewhere, showing that the '03 Class is fully awake to its privileges, and promises a large gathering of graduates for next season.

Now that we have started on our last year of patient study, let us begin early to make plans for gathering at Chautauqua. The C. L. S. C. readings will mean much more to us all than merely what the books contain. We are, and always shall be, the C. L. S. C. Class of 1903. Let us, every one, feel a strong and personal interest in this, our class. Wear the class pin, for the coming year, every day. If you do not have one, send seventy-five cents to your president, and she will send you one by return mail; by so doing you will also contribute towards the class room, or national home. The class fund for paying our share for our room in Alumni Hall was considerably increased by the liberality of those present at our meetings this summer. The class treasurer, Mr. John Clark, New Castle, Pennsylvania, will be glad to forward a statement to anyone on application.

Our class has no banner, and suggestions for designs and money are solicited. The president will be happy to correspond with

any members or circles on class work for the coming season.

We expect to be the first class to graduate in the new Hall of Philosophy, so let us wax strong together.

Most fraternally yours,

ALICE M. HEMENWAY, President,  
Edgewood District, Providence, R. I.



But the young, young children, oh, my  
brothers,

They are weeping bitterly!

They are weeping in the play-time of the  
others,

In the country of the free.

—Mrs. Browning.

As our required readings for this month bring before us Shaftesbury's efforts in behalf of English children, overworked in mines and factories, it seems impossible that such conditions ever could have existed, or that when once known, it should have been so hard to overthrow them. Yet here in our own country, in this new twentieth century, little children's lives are imperiled and embittered in a way that ought to make every one of us keen to help right the wrong.

What can we do? First, find out the truth. There are men and women who know the facts and can explain the true situation. Write to the National Consumer's League, 105 East Twenty-second street, New York City, for a leaflet on child legislation compiled by Mrs. M. W. Sikes, and ask also for any other material they may have which will help your circle to know the facts fully. Request suggestions also as to what can be done toward correcting abuses in your own state. Read Miss Jane Addams' article on "Child Labor" in the *Chautauqua Assembly Herald* for July 10, 1902, and her recent book on "Democracy and Social Ethics". Write to the state capital and ask for reports of the factory inspector. Find out from your own state legislators the condition of the laws in your state, and what efforts are being made to improve legislation. Appoint a committee from the circle to make investigations and report at the circle meeting.

It is true that many circle members are actively employed all day, and their leisure time does not permit much outside effort, but our efforts to know more of the world in which we live will not result in true culture unless we make that knowledge in some way a source of power. The busiest of circles can by the methods above suggested gather together material which will enable them to inform others upon this particular social problem, and to have a share in whatever organized effort can be made to overcome it. Let every circle do something.



## A BROWNING CALENDAR.

The mere suggestion of reading a poem by Browning comes to some people with the force of a nervous shock. They see in imagination visions of strong-minded individuals who belong to Browning societies, who discuss "human entities" and "esoteric views", and realizing that none of these things move them, they turn from Browning in despair. Fortunately for all such, it is possible to re-

member that Browning was a human being, and that the reason his poems are known and loved by an ever-widening circle of readers is because they appeal to the emotions and ideals of our common nature. Dr. Dawson's chapters upon Browning in our "Literary Leaders of Modern England" will be sufficient to clear away the mists for many of us, and the next step is to begin our study of Browning himself. The only complete edition of Browning's poems in one volume is the Cambridge edition (\$3.00). One of the most satisfactory editions is the Camberwell in twelve volumes, sold separately for seventy-five cents each. All of the shorter poems given in the following list will be found in the two volumes entitled "Dramatic Lyrics", etc., and "Men and Women", etc.

Few poets repay re-reading as Browning does. Whether his lines be musical or unmusical, they always convey ideas which freshen one's mind, and explain the keen pleasure which every lover of Browning feels in the master's work. The following poems are suggested for our Browning Calendar for December:

1. "Hervé Riel."
2. "Incident of the French Camp."
3. "The Patriot."
4. "The Boy and the Angel."
5. "One Way of Love."
6. "Another Way of Love."
7. "The Guardian Angel."
8. "Love in a Life; Life in a Love."
9. "Christina."
10. "Evelyn Hope."
11. "The Statue and the Bust."
12. "The Last Ride Together."
13. "Apparent Failure."
- 14 and 15. "In a Balcony."
16. "By the Fireside."
17. "Andrea del Sarto."
18. "Abt Vogler."
19. "The Lost Leader."
20. "Saul."
21. "Instans Tyrannus."
22. "Cleon."
23. "An Epistle."
- 24 and 25. "Christmas Eve."
- 26 and 27. "Easter Day."
- 28 and 29. "A Death in the Desert."
30. "Rabbi Ben Ezra."
31. "Prospice."



## TWO FAMOUS RUSSIAN VASES.

In the Hermitage Museum at St. Petersburg are two vases, which are reckoned among the greatest treasures of the museum. The silver vase of Nikopol, shown in our illustration, dates from the fourth century, B. C. According to a well-known historian these "Scythians of the silver vase, with



THE SILVER VASE OF NIKOPOL





MOUNT ARARAT

Permission of H. F. Reid.



DESIGN FROM THE VASE FOUND AT KERTCH

their long hair, their long beards, large features, tunics and trousers, reproduce very fairly the physiognomy, stature and costume of the present inhabitants of the same countries; we see them breaking in and bridling their horses in exactly the same way as they do it today in those plains". The so-called golden or electrum vase was found in a tomb near Kertch when some workmen broke it open to secure hewn stones for building purposes. To their astonishment, the tomb revealed to them the bodies of a king and queen resting in wooden sarcophagi. The king wore a collar of gold, and his hands were covered with golden rings; beside him lay his golden scepter and weapons. The queen was also decorated lavishly, and among many vessels of gold and silver was found this beautiful vase. The dress of the figures on the vase is very characteristic of Southern Russia and the Caucasus at the present day.



## MT. ARARAT.

Ever since the days when we made our first acquaintance with Noah's Ark, Mt. Ararat has had a special claim upon our affections. Now that we are grown up, and the joys of youthful imagination have departed, it is a comfort to find that the mountain of our childish fancy is really all that 'twas represented to be. There it stands—a splendid great mass of rock, with a white dome, rising straight up out of the foothills which fortunately rob it of only a small part of its height, leaving a good 14,000 feet to tower above us. Mr. Douglas Freshfield, who climbed the mountain in 1868, found it very difficult of ascent, and refers to the "interminable snow slopes, seamed here and there by rocks, but unluckily rocks of an utterly useless description to the climber". He adds, "They were not ridges, but discon-

nected crags of lava, suggesting by their fantastic shapes the idea that half the animals, after leaving the ark, had been petrified as they came down the mountain. Here was an elephant, glissading elegantly, using his trunk for an alpenstock; there a tapir, or some antediluvian beast by whose untimely fate, now for the first time discovered, naturalists have lost a species." It is certainly most reassuring to those of us who cling to the dreams of our youth, to find that in spite of the hard facts of modern science, Ararat can still be depended upon to furnish inspiration for the imagination.



## THE DEMON AND PRINCESS TAMARA.

One of the illustrations in our Reading Journey article on the Caucasus shows in the background an imposing castle, with battlemented turrets, standing in the heart of the lonely gorge. This castle is famous as the abode of the gay Princess Tamara, concerning whom history tells that her beauty won for her an unceasing stream of lovers; but such was her capricious character that she would promptly behead and cast into the torrent below those who ceased to please her. This uncertain princess must not, however, be confounded with the good queen of Georgia of the same name, the memory of whose bravery, virtue and beauty irradiates the distant past of that unhappy country.

The castle of the unworthy princess who inherited the name of her great ancestor, Tamara, has a better claim upon our attention than any given it by her wayward career. For the Russian writer Lermontoff, who passed some months in the Caucasus in his youth, has made it famous by his poem, "The Demon", a poem which created a great sensation in Russia at the time of its publication. His poem is a tragedy, of which

the fair princess is the victim. Tamara, who is the embodiment of all virtues, is betrothed to a young prince, who, on his way to his wedding, is lured to destruction by The Demon. The bereaved princess takes refuge in a convent, but is here tormented by The Demon, who seeks to win her for himself. At length, just as he seems to have her in his power, she dies, and is borne to heaven by an angel, despite the protests of The Demon, who claims that she is his. The poem is full of striking descriptions of the wild scenery of the Caucasus and of the manners and customs of the times. It is not very easily accessible, but will be found in many city libraries, and will repay reading not only for its fine descriptions, but as one of the first works of a poet of great promise who died at a very early age.



## SOME CAUCASIAN PROVERBS.

Dogs bark at the moon, but the moon does not therefore fall upon the earth.

Blind eyes are a misfortune, but a blind heart is worse.

Heroism is patience for one moment more.

## HISTORY IN CURRENT CARICATURE.

A very interesting way of getting an inside view of the events of a given period is to see how the caricaturists treat them. English journalism is very rich in this sort of illustration, and circles will find it very illuminating to their understandings to gather up a collection of such pictures and have them at the circle meetings. Old files of *Punch* can be found at any public library, and often special works on the illustrators of *Punch*, Thackeray, Leech, Tenniel, Du Maurier, and others. Let the circle appoint a committee of two to investigate the library's resources. Some of the cartoons may need explanation, which can be made the work of another committee after the pictures have become somewhat familiar.

"In man's self arise  
August anticipations, symbols, types  
Of a dim splendour ever on before,  
In that eternal circle life pursues.  
For men begin to pass their nature's bound,  
And find new hopes and cares which fast  
supplant  
Their proper joys and griefs; and outgrow  
all  
The narrow creeds of right and wrong, which  
fade  
Before the unmeasured thirst for good;  
while peace  
Rises within them ever more and more.

Such men are even now upon the earth,  
Serene amid the half-formed creatures  
round,  
Who should be saved by them and joined  
with them."  
—Browning.

What were life  
Did soul stand still therein, forego her strife  
Through the ambiguous Present to the goal  
Of some all-reconciling future.

—Browning.

"Among all the world literatures which make up the sum of our intellectual possessions as a race, the Russian must ever be conspicuous for the intensity of its devotion to human welfare, as well as for the completeness with which it has combined artistic with humanitarian ends."—Noble.



## TO THE CLASS OF 1904—LEWIS MILLER CLASS.

Will all secretaries of local circles, or members of Lewis Miller Class of the C. L. S. C., forward to the historian of the class any items of local and general interest, such as the number of members who have attended Chautauqua or other Chautauquas; how many expect to graduate at Chautauqua in 1904; what interest the Circle has taken in our class room in Alumni Hall; if your circle is composed chiefly of 1904's, any special work of an altruistic sort which has been done. This will be of great service in keeping the class records, and at graduation will give us a better idea of the personnel of our class. Address,

Mrs. M. K. WALKER,  
Wellsville, Ohio.  
Class Historian.



## PRONUNCIATION FOR "SAXON AND SLAV".

The following proper names are taken from the required article on "Saxon and Slav" in this number of the magazine. The pronunciation of the proper names in the "Reading Journey" will be found at the end of that article.

Abo—ah-bo.  
Akhmed—ahk-med.  
Alexis—a-tek-sis.  
Amur—ah-moor.  
Anastasia—an-as-ta-she-a.  
Askold—as-kold.  
Attila—at-il-a.  
Balkal—bi-kahl.  
Byzantine—Bi-zan-teen.  
Carpathian—Car-pa-the-an.  
Dir—deer.  
Cossack—cos-ak.  
Courland—koor-land.  
Dmitri—dme-tre.  
Dniepr—dnyepr or nee-per.  
Dniestr—dnyestr or nees-ter.

Dwina—*dwe-na*.  
 Esthonia—*es-tho-ne-a*.  
 Hippocrates—*hip-pok-ra-tees*.  
 Igor—*e-gor*.  
 Ingria—*in-gre-a*.  
 Ivan—*e-vahn*.  
 Jenghiz Khan—*jen-ghis kahn*.  
 Karakorum—*kah-rah-ko-rum*.  
 Karelia—*kar-a-le-a*.  
 Kazan—*kah-zahn*.  
 Kieff—*kee-ev*.  
 Lipetsk—*le-petsk*.  
 Lithuanians—*lith-yew-a-ne-ans*.  
 Livonia—*li-vo-ne-a*.  
 Moscow—*mos-kow*.  
 Narva—*nar-va*.  
 Nestow—*nes-tor*.  
 Neva—*ne-va*.  
 Niemen—*ne-men* or *nyem-en*.  
 Nogais—*no-ghize*.  
 Novgorod—*nov-go-rod*.  
 Nystad—*nu-stahd*.  
 Oka—*o-kah*.  
 Okhotsk—*o-khotsk*.  
 Olga—*ol-ga*.

Onon—*o-noan*.  
 Orkhon—*or-kone*.  
 Osmanli—*os-man-li*.  
 Palæologus—*pa-le-ol-o-gus*.  
 Perun—*pe-roon*.  
 Pscoff—*sko-off*.  
 Rambaud—*ram-bo*.  
 Revel—*rec-el*.  
 Riga—*re-ga*.  
 Romanoff—*ro-mah-nof*.  
 Ruric—*roo-rik*.  
 Sarai—*sah-rye*.  
 Smolensk—*smo-lensk*.  
 Suzdal—*sooz-dahl*.  
 Tamerlane—*tam-er-lane*.  
 Tatar—*ta-tar*.  
 Tchernigoff—*cher-ne-gof*.  
 Turanian—*tu-ra-ne-an*.  
 Turkestan—*toor-kes-tahn*.  
 Tver—*tvair*.  
 Urals—*oo-rahls*.  
 Vasilii—*vah-se-le*.  
 Vistula—*vis-tu-la*.  
 Warthe—*cahr-teh*.  
 Yermak—*yer-mahk*.

### OUTLINE OF READING AND PROGRAMS.

#### C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."

"Let us Keep our Heavenly Father in the Midst."

"Never be Discouraged."

#### C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.  
 BRYANT DAY—November, second Sunday.  
 MILTON DAY—December 9.  
 COLLEGE DAY—January, last Thursday.  
 LANIER DAY—February 3.  
 SPECIAL SUNDAY—February, second Sunday.  
 LONGFELLOW DAY—February 27.  
 SHAKESPEARE DAY—April 23.

SPECIAL SUNDAY—May, second Sunday.  
 SPECIAL SUNDAY—July, second Sunday.  
 INAUGURATION DAY—August, first Sunday  
 after first Tuesday.  
 ST. PAUL'S DAY—August, second Saturday  
 after first Tuesday.  
 RECOGNITION DAY—August, third Wednesday.  
 ADDISON DAY—May 1.

### OUTLINE OF REQUIRED READING FOR DECEMBER.

NOVEMBER 26-DECEMBER 3—

In THE CHAUTAUQUAN: "Practical Studies in English"—Narration.

Required Book: "Ten Englishmen of the Nineteenth Century", Russell and Cobden.

DECEMBER 3-10—

In THE CHAUTAUQUAN: "Saxon and Slav" to "Ivan The Terrible". "Practical Studies in English"—Exposition.

Required Book: "Literary Leaders of Modern England", chaps. 13 and 14.

DECEMBER 10-17—

In THE CHAUTAUQUAN: "Saxon and Slav"

to end.

Required Book: "Literary Leaders of Modern England", chaps. 15 and 16.

DECEMBER 17-24—

In THE CHAUTAUQUAN: "The Crimea and the Caucasus."

Required Book: "Ten Englishmen of the Nineteenth Century", Palmerston.

DECEMBER 24-31—Vacation week.

DECEMBER 31-JANUARY 7—

Required Book: "Ten Englishmen of the Nineteenth Century", Shaftesbury and Peel.

### SUGGESTIVE PROGRAMS FOR LOCAL CIRCLES.

In connection with our study of Kieff in November, special attention was given to the history of Russia up to the fall of Kieff. Therefore the present programs pass over this early period, though the Required Readings in "Saxon and Slav" necessarily include

the early history in their general survey. In connection with the various articles of the "Reading Journey" series, the programs in this Round Table will provide for special attention to all of the great periods of Russian history.

## NOVEMBER 26-DECEMBER 3—

1. Roll-call: Answered by quotations from Tennyson. Each member should give five, and the other members, provided with pencil and paper, must guess the poems from which they are taken.
2. Discussion of chap. 5 in "Ten Englishmen". The chapter should be divided into sections and assigned to different members, who should look up in the recommended books additional facts or incidents illustrating the subject.
3. Reading: Tennyson's poem "Merlin and the Gleam". Van Dyke calls this "the poet's own description of his life work and his clear confession of faith as an idealist".
4. Debate: Resolved, That John Bright is entitled to Equal Honor with Cobden in the Repeal of the Corn Laws.
5. Studies in Narration: (See suggestions in required article on p. 161. See also The Round Table for November, p. 205.)

## DECEMBER 3-10—

1. Map Review of Russia, showing its chief towns and divisions down to the time of Ivan the Terrible.
2. Papers: The Russian Republics: Novgorod, Pskoff and Viatka (See Rambaud's "History of Russia", "Empire of the Tsars and the Russians", Leroy-Beaulieu, vol. II, and "Russia", D. Mackenzie Wallace).
3. Roll-call: Each giving an answer to the question: What marked traits, or absence of them, showed themselves in the Russian people and their rulers up to the time of the overthrow of the Mongols?
4. Pronunciation match on Russian proper names.
5. Character Sketch: Life of Robert Browning (See "Robert Browning, Life and Letters", by Mrs. Sutherland Orr).
6. Studies in the Poetry of Browning: Each member should have read the following poems: "The Last Ride Together", "My Last Duchess", "One Way of Love", "The Statue and the Bust", "In a Balcony". These poems set forth variously Browning's views of life and love. In these poems note especially the qualities of character shown by the persons involved, and the idea of love which they convey. (See general plan suggested under programs for December 10-17; also paragraph in Round Table.)

## DECEMBER 10-17—

1. Map Review: With general survey of the great outlines of Russian history (See Membership Book).
2. Paper: Ivan III or the Great (See all available histories of Russia).
3. Roll-call: Answered by brief reports on the rulers and state of civilization in the different countries of Europe at the time of Ivan the Terrible.
4. Character Sketch: Ivan the Terrible (See above references).
5. Studies in the Poetry of Browning: Each member of the circle should read be-

forehand the following poems: "Christmas Eve", "Easter Day", "In-stans Tyrannus", "Rabbi Ben Ezra", and "An Epistle". Let each one note, in connection with these poems: 1, The leading thought of the poem; 2, The plan, *i. e.*, how the poet works out his idea; 3, Browning's power in description; 4, The ethical ideas brought out. Five members should be selected, each of whom should take charge of the discussion of one of the poems. Comparisons between the characters in the different poems will bring out the great range of Browning's skill as a delineator of character.

## DECEMBER 17-24—

1. Character Sketch: Nicholas I of Russia (See Rambaud's "History of Russia", also Fyffe's "History of Modern Europe", McCarthy's "History of Our Own Times", vol. II, "Russia and Turkey in the Nineteenth Century", Latimer, Lives of Nicholas by Mayne and Schmucker).
2. The Causes of the Crimean War: These should be assigned to four persons who should represent respectively England, France, Russia, and Italy, and bring forward all possible arguments illustrating the point of view of each nation (See references under preceding paragraph).
3. Map Review of the Crimea.
4. Readings: Russell's account of the disaster to the Light Brigade (See "Ten Englishmen of the Nineteenth Century", p. 240). Sketch of Florence Nightingale and Tolstoy's account of the siege of Sebastopol (See The Library Shelf; also Mrs. Latimer's "Russia and Turkey in the Nineteenth Century").
5. Roll-call: Caucasian proverbs and Folk Stories (See "Unwritten Literature of the Caucasus", George Kennan, *Lippincott's Magazine*, October and November, 1878).
6. Pronunciation match on Russian proper names.
7. Paper: Schamyl, the Prophet-Warrior of the Caucasus (See article with this title in *Westminster Review*, January to April, 1854, also "Among the Circassian Mountaineers", *Cosmopolitan*, April, 1888, and other references under Travel Club programs in this magazine).
8. Debate: Resolved, That it is to the interest of all concerned to have Russia rather than England in possession of Trans-Caucasia (See above references; also Morfill's "History of Russia from Peter the Great to Nicholas II", chap. 16, and Fyffe's "History of Modern Europe").

## DECEMBER 24-31—Vacation Week.

## DECEMBER 31-JANUARY 7—

1. Review Chart of English Measures enacted 1830-65: Each member should prepare at home in tabular form a chart of this period, showing the important events of the period, and the



- relation to them of each of the eight Englishmen thus far studied. The preparation of the Chart will be found a most helpful way of clearing up one's ideas on the subject. The chart should show: 1, The events; 2, The political parties concerned in them; 3, The relation of each man to the political parties of his time; 4, Prime ministers in each period. The charts should be hung on the wall, and the circle should be a "committee of the whole" to decide which is the best.
2. Review: By the leader, of the chapters on Peel and Palmerston. Each member should be prepared to supplement the discussion with additional facts (See McCarthy's "History of Our Own Times", "England in the Nineteenth Century", Latimer, and books mentioned in the bibliography of "Ten Englishmen"). The leader should assign certain points, for special investigation, to different members).
3. Readings: Tennyson's "The Defense of Lucknow" (See "Ten Englishmen", p. 234). Selections from lectures by Jane Addams on "The Newer Ideals

of Peace" (See *The Chautauqua Herald*, July 8 and 10, 1902. Copies can be secured from The Chautauqua Office, Chautauqua, New York, for five cents each).

4. Paper: Dickens' efforts in behalf of the elevation of children (See lives of Dickens).
5. Reading: Mrs. Browning's "The Cry of the Children".
6. Discussion: How far ahead of the England of Shaftesbury's time is America today with respect to child labor? (See lecture by Jane Addams in *The Chautauqua Herald* for July 10, 1902. This important subject is one upon which every Chautauqua reader will want to be informed. The National Consumers' League, whose office is at 105 East Twenty-second street, New York City, has circulars upon child labor legislation, and can give valuable suggestions as to the literature bearing upon this subject. See also note in The Round Table).

[For Answers to Search Questions for October and November, see page 344.]



## THE LIBRARY SHELF.

### FLORENCE NIGHTINGALE.

The Crimean War marks a new era in modern warfare, for the work of Florence Nightingale revolutionized hospital methods and led directly to the Red Cross movement. Florence Nightingale had every opportunity in early life, so far as education and social position were concerned, and her energies were early turned toward the alleviation of suffering. She had familiarized herself with hospital methods and reorganized with signal success a London sanitarium for infirm teachers. The outbreak of the Crimean War brought England face to face with conditions never before fully appreciated. W. H. Russell, the war correspondent of *The Times* at the Crimea, wrote:

"The wretched beggar who wanders about the streets of London in the rain leads the life of a prince compared with the British soldiers who are fighting out here for their country."

A subscription was opened at *The Times* office and money poured in. But the people were not satisfied with this, and the opinion that Florence Nightingale should be sent to restore order, gained steadily. It was opposed by many who considered woman out of place on a battlefield, but the secretary of war voiced the feeling of many when he wrote to Miss Nightingale:

"There is, as far as I know, only one person in England capable of organizing and directing such a plan, and I have been sev-

eral times on the point of asking you if you would be disposed to make the attempt."

Mr. W. M. Thayer in his *Life of Florence Nightingale* describes subsequent events as follows:

"Here comes in the most interesting coincidence of all. . . . On the very day the secretary of war wrote to her (October 15), she wrote to him to say that she was prepared to go to the Crimea for hospital work if he desired. About the time that she received his letter, he received hers. . . . Miss Nightingale, with her assistants, arrived at Scutari on the fifth of November, the day the Battle of Inkerman was fought. She found so much confusion that a woman of less coolness and executive ability would scarcely have known what to do. In the great 'Barrack Hospital', which the Turkish government allowed the British to use, were four thousand soldiers, packed like sardines in a box. A large proportion of this number were sick and not wounded. . . .

"There were nearly a thousand men who could not eat ordinary food; suitable dishes must be prepared for them. For the want of this care the sufferings of many had been increased, and perhaps it had considerable to do with the heavy death rate (full sixty per cent) that had prevailed. Miss Nightingale took the entire oversight of this department. She knew exactly what nourishment the men should have, and just how to prepare it. It was a great charge to keep, but Providence wonderfully preserved her health to the end. The change that was wrought within a short time was almost incredible. The sick list rapidly diminished, and cheerfulness and hope took the place of sadness and despair. The filthy, un-

comfortable quarters were transformed into cleanly, neat, attractive apartments. Every patient was clad in new, fresh, clean garments, and made happy by care, and a supply of books and games. Within a few months the death rate was reduced from sixty to one per cent—all the outcome of proper nursing."



FLORENCE NIGHTINGALE

When the war was over, the English people proposed an ovation for Miss Nightingale, but disliking notoriety she slipped quietly home on a French steamer, and was in England before anyone knew it. The queen invited Miss Nightingale to visit her at Balmoral, and there presented her with a token of her appreciation—"a ruby red enameled cross on a white field, encircled by a black band with the words 'blessed are the merciful'. The letters V. R. surmounted by a crown in diamonds are impressed upon the center of the cross. . . . The government finding that she was averse to receiving any gift of money, presented her with \$250,000 with which to found the training school for nurses at St. Thomas hospital".

## SEBASTOPOL.

Count Tolstoy in his young manhood was a soldier in the Crimean War and one of his earliest works is his series of sketches of life at Sebastopol. No more faithful picture of war in its lights and shadows has ever been written. One feels that, as the writer says, his one aim is to portray the truth.

The glory of war has its place, but the horror of war has its full share. The following selections describe an episode of the siege and the final abandonment of the fortifications by the Russians:

"White flags are flying on our fortifications and in the French entrenchments. In the blossom covered valley mutilated bodies, clothed in blue or gray, with bare feet, lie in heaps, and the men are carrying them off to place them in carts. . . . Crowds of people pour out of Sebastopol and out of the French camp to witness this spectacle. The different sides meet each other on the ground with eager and kind curiosity.

"Listen to the words exchanged between them. On this side, in a small group of French and Russians, a young officer is examining a cartridge-box.

"What a miserable business we are carrying on! It was hot last night, wasn't it?" continues the cavalry officer, anxious to keep up the conversation, and pointing to the corpses.

"O, sir, it is frightful. But what fine fellows your soldiers are! It is a pleasure to fight with fine fellows like that!"

"It must be confessed that your fellows are up to snuff, also," replies the Russian horseman, with a salute, satisfied that he has given him a good answer.

"Yes, flags of truce float over the bastions and on the entrenchments; the brilliantly shining sun is setting into the blue sea, which ripples and sparkles under the golden rays. Thousands of people assemble, look at each other, chat, laugh. These people, who are Christians, who profess to obey the great law of love and devotion, are looking at their work without throwing themselves down in repentance at the knees of Him who gave them life, and with life the fear of death, the love of the good and the beautiful. They do not embrace each other like brothers, and shed tears of joy and happiness! We must at least take consolation in the thought that we did not begin the war, that we are only defending our country, our native land. The white flags are lowered; the engines of death and of suffering thunder once more; again a flood of innocent blood is shed, and groans and curses can be heard."

"On the whole line of the bastions of Sebastopol, where during whole months an ardent and energetic life was stirring, where during months death alone relieved the agony of the heroes, one after the other, who inspired the enemy's terror, hatred and finally admiration—on these bastions, I say, there was not a single soul, everything there was dead, fierce, frightful, but not silent, for everything all around was falling in with a din. On the earth, torn up by a recent explosion, were lying, here and there, broken beams, crushed bodies of Russians and French, heavy cast-iron cannon overturned into the ditch by a terrible force, half buried in the ground and forever dumb. bomb-shells, balls, splinters of beams, ditches, bomb-proofs, and more corpses, in blue or in gray overcoats, which seemed to

have been shaken by supreme convulsions, and which were lighted up now every instant by the red fire of the explosions which resounded in the air.

"The army of Sebastopol, like a sea whose liquid mass, agitated and uneasy, spreads and overflows, moved slowly forward in the dark night, undulating into the impenetrable gloom, over the bridge, on the bay, proceeding towards Severnala, leaving behind them those spots where so many heroes had fallen, sprinkling them with their blood, those places defended during eleven months against an enemy twice as strong as itself, and which it had received the order this very day to abandon without a fight.

"The first impression caused by this order of the day weighed heavily on the heart of every Russian; next the fear of pursuit was the dominant feeling with all. The soldiers, accustomed to fight in the places they were abandoning, felt themselves without defense the moment they left those behind. Uneasy, they crowded together in masses at the entrance of the bridge, which was lifted by violent wind gusts. Through the obstruction of regiments, of militiamen, of wagons, some crowding the others, the infantry, whose muskets clashed together, and the officers carrying orders, made a passage for themselves with difficulty. The inhabitants and the military servants accompanying the baggage begged and wept to be permitted to cross, while the artillery, in a hurry to go away, rolled along noisily, coming down toward the bay. Although the

attention was distracted by a thousand details, the feeling of self-preservation, and the desire to fly as soon as possible, from that fatal spot, filled each one's soul. It was thus with the mortally wounded soldier lying among 500 other unfortunates on the flagstones of the Paul quay, begging God for death; with the exhausted militiaman, who by a last effort forces his way into the compact crowd to leave a free passage for a superior officer; with the general who is commanding the passage with a firm voice, and restraining the impatient soldiers; with the straggling sailor or the battalion on the march, almost stifled by the moving crowd; with the wounded officer borne by four soldiers, who, stopped by the crowd, lay down the stretcher near the Nicholas barracks; with the old artilleryman, who, during sixteen years, has not left the cannon which, with the assistance of his comrades and at the command of his chief, incomprehensible for him, he is about to tumble over into the bay; and, at length, with the sailors who have just scuttled their ships, and are vigorously rowing away in their boats.

"Arrived at the end of the bridge, each soldier, with very few exceptions, takes off his cap and crosses himself. But besides this feeling he has another, more poignant, deeper—a feeling akin to repentance, to shame, to hatred; for it is with an inexpressible bitterness of heart that each of them sighs, utters threats against the enemy, and, as he reaches the north side, throws a last look upon abandoned Sebastopol."



## FROM THE CIRCLES.

"I think we can't do better than to open our Round Table with an account of the decennial celebration of the Edelweiss Circle of Mt. Vernon, New York," said Pendragon, as he introduced the president of that famous circle.

"Our Edelweiss Circle has had an eventful history," said their leader. "We began with twenty members, but the circle grew so fast that we had to limit our membership to fifty, and now of course many of these are widely scattered. Five have died, one is living on the Pacific Coast, and others in different parts of the country. Two of our members have entered the ministry, perhaps I might say six have done so, as four of them have married ministers! Another of our members has become the editor of an important sociological magazine, and, in general, we can say that those whom we trained up have been a credit to us. Seven have crossed the Atlantic and wandered in distant lands, with a special sense of gratitude to the reading course for the prepara-

tion which it gave them. Our decennial, of course, brought forth many delightful reminiscences, and we had letters of greeting from some of those who could not be present. One of our former presidents, with, I suppose, the characteristic fear of the older generation that the new one wouldn't come up to the standard, wrote:

"Tell any doubtful new member for me that after four years' trial of the infallible Chautauqua treatment, they may not 'know it all', but will know at least this one thing, that life has become broader and more interesting and more suggestive, and the avenues to study more attractive, more numerous, and fuller of promise than before."

I might mention that we introduced the evening with a historical party, in which characters of all races and climes jostled each other most curiously—the German emperor fraternizing with Betsey Ross was not more incongruous than the group where Mirabeau, Shelley, and Jack and Jill tried to find some sort of common ground upon

which they could meet. The chief event of the evening was, however, the fine speech by Mr. Alfred Hallam, who this summer became musical director of Chautauqua, and who gave us his personal impressions of the famous Institution. Our circle have begun their new year's work with enthusiasm, and we are all pledged to hard study on the affairs of the 'Saxon and Slav'."



As Pendragon read a telegram handed him by a messenger boy, he remarked: "Do you remember last month the circle at Rochelle, Illinois, which told us of the plan they had adopted for building up the Chautauqua spirit in their town? I've just had a message from them that they are adding twenty or more new members this fall, and expect to divide their circle into two sections, so that it will not be too large for good work."

"I wish more ministers realized that it's not so difficult to start a circle." The speaker proved to be an Illinois preacher. "I'm a comparatively new Chautauquan, but I had a fine C. L. S. C. in my last charge, and I've plans well under way for one in my new parish as well as in a neighboring town. As I've been sitting here, a few lines from the poet Sill's 'Field Notes' have been running through my mind,

"To keep a thought seven years, and then  
Welcome it coming to you  
On the way from another's brain and pen  
So to judge it if it be true."

You may not see the connection, but my experience with the C. L. S. C. (and other ministers have told me the same thing) is that a live circle will often quicken an apathetic church more effectively than a revival meeting; and this led me to wonder why our theological seminaries don't put the C. L. S. C. course into the hands of their students, as a sort of laboratory training with one of the best spiritual weapons they can wield when they get into active work. I said as much to my next neighbor just now, when lo! he represents a circle in a theological seminary."

The Round Table insisted that the new theological member from Rock Island should be introduced, and he explained very cheerfully that the circle which he had the honor to represent was in the Augustana Seminary, a Lutheran institution, and that many of the young men who were very enthusiastic over the reading course expected to enter the ministry next year and would have a chance to make practical test of the plan.

"We've a splendid body of Illinois delegates," remarked Pendragon, as he glanced over the assembly. "I wish you would all read the story of child labor in Chicago as published in the *Record-Herald* for November 2. It's a revelation of the cruelty to which little children are exposed in our country, and if we are worthy of our inheritance we will all do what we can with tongue and pen to create public sentiment against it. After reading of the success of Shaftesbury's efforts in our 'Ten Englishmen', and of the odds against which he labored, none of us can say that abuses of this kind cannot be remedied. It's a question of arousing the public conscience to the point of action. Send to Edgar Gardner Murphy, box 347, Montgomery, Alabama, for a pamphlet on 'The Case Against Child Labor', and discuss it thoroughly in your next circle meeting. I don't mean to confine this suggestion to the Illinois circles, but things seem to be particularly bad in that state, though I'm sure when our Southern circles read Miss Addams' lecture given at Chautauqua last summer they will be appalled at the revelation of conditions in South Carolina."

"Some of us are aroused already, I can tell you," said a speaker from Dixie. "We were at Chautauqua last summer, and have come home with our ideals higher than they were, and while it's a big problem, we believe we can do something towards its solution. I want you to know that though I am a 1906 myself, I feel as if I'd been a Chautauquan all my life. I'm from Texas, where we have a number of fine new circles, and in conversation with a friend here from Georgia, a graduate of the class of 1902, she tells me that their circle at Augusta is overflowing, and a new one is to be formed."

"We really ought to give prominence to some of our newer circles at this season," said Pendragon, "so that we can get acquainted with them, but I can hardly resist the temptation to call upon a score of older delegates, they look so generally radiant and eager. Cleveland, Okolona and Grenada, Mississippi, Greenwood, South Carolina, Selma, Alabama, and a host of others whom I can't even mention, make us feel that our 'table round' grows richer each year in the devotion of its 'knights'."



"Would you mind explaining why they call you Pendragon?" said a gentle voice, uttering the sentiments of the entire North Dakota delegation. To the surprise of the



speaker, nobody looked scornful. Not only would such a breach of courtesy have been quite intolerable, but truth to tell, there were many others who wanted to know, but were afraid to expose their ignorance.

"I was in North Dakota last summer," replied Pendragon, for a moment ignoring the question, "and stopped over night at a cosy farm house. That evening as we sat around the fire, the father and mother, refined, delightful people, told me the story of their life and struggles on those bleak prairies, and when I looked at the books on the shelves around the walls of the living room, I saw that they were worn, as few books are—but there were very few of them. I'm glad people who grow up on those great prairies have the courage to say that they 'don't know'—but it seems to me we'd better make this a 'search question', and the other delegates will please see that the North Dakota member has the necessary books. I recommend Tennyson's 'Idylls of the King', and for additional particulars, Malory's 'Morte d'Arthur'."



"The Chautauqua stereopticon lecture is playing an important part in the campaign this fall," commented Pendragon, as he looked over a letter just received. "This comes from Centerville, Iowa, where the ministers, editor, and other leading citizens seem to have entered into the work very heartily, and the lecture is to be repeated by request. All over the state new circles are springing up, and Iowa evidently proposes to keep in the front rank. I want to leave on the table the program of the Des Moines League for you to look over at your leisure. This is a very effective organization, and may suggest an idea to other circles. The League is a sort of social clearing-house for the city circles. It meets once a month, and different circles have charge of the program. The Des Moines Chautauquans are fortunate in having with them Mrs. A. E. Shipley, who has done splendid Round Table work at a large number of assemblies this summer. I notice one of the features of the December program is a debate on 'Resolved, that the influence of Tennyson upon the English nation is greater than the influence of Gladstone'. It's a pretty big subject for debate, but it ought to bring out some very interesting material concerning the lives of these two men and the great questions which England has faced in the nineteenth century.

"While we are on the subject of debates, I must make a remark," interposed a Pennsylvania reader. "I don't belong to a circle, for I'm a shut-in, and obliged to read alone, but some of the subjects debated by clubs and circles that I know strike my humorous side. Do you remember James Whitcomb Riley's poem on 'The Literary'? How they debated

"Which air  
Most destructive element  
Fire er worter? Then they hed  
Compositions on 'Content',  
'Death' and 'Botany'; and Tomps  
He read one on 'Dreenin' Swamps'.

You remember the critic said of the last one,

"So fur, 'at's the best thing read  
In yer 'Literary'!"

A ripple of amusement passed over the Round Table at this allusion, as some of the circles recalled occasions when their debates were rather of the "Fire er worter" kind.

"I'm glad you raised that point," said Pendragon. "A debate is one of the finest kinds of exercise for a circle, and it's a shame to waste good energy on trivial subjects. I wish the Bryant Circle, of Sea Cliff, Long Island, would give us the benefit of their experience; they've had some rousing discussions."

"I hardly know why we should be selected for this honor," modestly replied the Sea Cliff member. "I suspect the reason why we enjoy debates so much is that some of us have fighting blood in our veins. At all events, we never debate such subjects as, 'Resolved, that walking round a block is better exercise than jumping a fence'. Life is too short. If we wanted to discuss the question of physical education, I think our instinct would be to get nearer to the heart of the matter, and 'resolve that the Swedish System of Gymnastics is superior to all others', and let the negative side enlighten us as to what the others are. One of the best debates we ever had was year before last, when we were studying 'The Rivalry of Nations'. Our subject was, 'Resolved that a Monarchy is better than a Republic for a people not trained in self-government'. It set us to investigating monarchies of different kinds, and the perils of popular government, in a way that we had never dreamed of doing. It was a live question, and we kept finding things in the newspapers that reinforced our arguments on one side or the other. I should say the essential things in a subject for debate were: 1. Is it a question that can fairly be debated? One trouble with the 'fire or water' kind is that it



doesn't get anywhere, if I may use the expression. 2. Is it a subject worth giving time to? I recall one that I heard of the other day, 'Resolved that literature is more elevating to the race than art'. Now what earthly difference does it make which is more elevating? We know they both are and ought to be. But suppose, instead, the club had resolved that 'French art is more elevating in its tone than that of America', you would at once have a living subject, a question of race ideals, the whole question of what art means to us. I don't want to seem dogmatic, and I hope I've made clear the point under discussion."



"Our far Western mail has been delayed, and while I glance at it," said Pendragon, "won't someone look up that paragraph on 'the scope of sympathy' in Mahaffy's 'Art of Conversation'? I attended a circle last week where the leader talked so much that any such thing as 'conversation' was out of the question. I could see that the members were restless, but they appreciated their leader's good qualities, and couldn't think of any way of suppressing him gently."

A member of the new "Park Avenue" Circle, of East Orange, New Jersey, promptly responded, and read as follows:

"The first condition of any conversation at all, is that people should have their minds so far in sympathy that they are willing to talk upon the same subject, and to hear what each member of the company thinks about it. . . . The sympathetic man will feel that his company talk best about the things they know best or have had special opportunities of learning, and he will be naturally anxious to find the best side of them, and to exhibit it by his suggestions. . . . Many a time have I seen an unknown and obscure person drawn out and become the leading feature in a delightful evening."



"Here are letters from Fowler and Susanville, California," announced Pendragon, "also from Tempe, Arizona, Greeley, Burlington, and Telluride, Colorado. These are all old circles, starting out with their usual enthusiasm, and promising to be represented in person later. New circles at Reardan and Ferndale, Washington, and another at Missoula, Montana, show how the class of 1906 is taking hold everywhere. Indeed, its present membership is nearly 1,500 ahead of last year's class. The 'John Ruskin Class' are evidently not going to do anything by halves. The names of new circles organized in the Eastern states are far too numerous to begin to mention here, but we hope everyone will

find his place at the Round Table, and bring all problems freely for discussion. We feel honored in having representatives from two of these circles, whom we must hear from."

The member from Woodbury, Tennessee, the first to be introduced, was greeted with applause. "I've been taking the course for two years alone," she said, "and have just succeeded in getting eight more people interested, so we have a circle at last. I believe we can enlarge it in time, and it will mean much to our little town, as we are up in the hill country, and twenty miles from a railroad. You can imagine how much pleasure I have found in my two years' work, and how I anticipate the advantages of a circle."



"I've been comparing notes with the Tennessee member," said the second speaker, "and I'm not sure but that she is as isolated as we are up in the 'A' Ironclads. Our farm is a mile from 'Paul Smith's Station', and in winter we are pretty well cut off from the world—but you shall hear from us occasionally, and it will stimulate our perseverance to know better our fellow members of 1906."

At this point the Canandaigua, New York, member asked the privilege of the floor. "While you are making introductions, do let us present our 'Historical Woman' to the Round Table. So many old circles have asked for her that they'll begin to think she has escaped from us, and gone to join the Historical Man, if we don't make her known. Perhaps I'd better explain for the benefit of the new members that we created a 'historical man' last year, and his description was published in THE CHAUTAUQUAN. I think all will agree that he was a veritable Frankenstein. But you remember that poor Frankenstein's chief grievance was that he had no companionship, and so we have felt in duty bound to provide him with a mate:

#### *The Historical Woman.*

The magician who formed the Historical Man,

Said, "A wife I'll now make him to suit, if I can."

So he searched the round world, till he home with him brought,

All things that he needed, and this woman he wrought.

1 He first chose the flowing hair, that was once let down.

An Earl's wife to clothe, riding through Coventry town.

2 And placed the white brow of the "Fair maid of Brabant".

As troubadours styled her, in songs they did chant.

- 3 One eye, that proud queen's, who in sorrowful ire,  
Declared her tears she would turn to sparks of fire.
- 4 That of the "Ten days' queen" the other eye,  
Who with it saw her husband on his way to die.
- 5 The nose then selected was quite aquiline,  
The prominent feature of England's "Good Queen".
- 6 The ear, that maid's, who thought she heard heaven's command,  
To deliver France, her cherished native land.
- 7 The other that in which a priceless pearl was seen,  
Until dissolved in acid by a reckless queen.
- 8 The lips that loving wife's, who from her husband's arm  
Sucked the arrow's poison, so that it did no harm.
- 9 The tireless tongue a thousand nights did entertain,  
And for its owner life and much good fortune gain.
- 10 The slender neck was that queen's, who said it was so small  
It would not the headsman cost any trouble at all.
- 11 The body was that beauty's, so long held in thrall,  
Who was "divinely fair, and most divinely tall".
- 12 Within was the heart of that queen, who did say  
"On my sad heart will be graven Calais".
- 13 One arm, a brave maiden's, oft wielded an oar  
And helped drowning men to bring safely to shore.
- 14 Its fair, small hand was that of a fugitive queen,  
Who escaped in disguise, 'till that white hand was seen.
- 15 One arm a queen's, her infant son held up to sight  
Till nobles drew their swords and swore for her they'd fight.
- 16 The hand a dagger held, a cruel man to slay;  
And stabbed him 'till he died, when in his bath he lay.
- 17 One foot was her's, who forced 'mid hot plowshares to walk,  
The ordeal safely passed, and her foes thus did balk.
- 18 That other, that maiden's, who danced for a king,  
And chose for her guerdon, a most ghastly thing.
- 19 The bones were a young bride's in a fatal chest pent,  
After many years found by a mere accident.
- 20 Some extra flesh needed was found soft as silk,  
A vain woman's, who long ago bathed in milk.  
And how was this woman historical dressed?  
In right royal raiment, the finest and best.
- 21 The pure white robe, a queen in peril wore in flight,  
It did her then conceal, when earth with snow was white.
- 22 That veil without which a queen would not appear  
Though the king so commanded, and this cost her dear.
- 23 The jewels pledged by a queen, ships to provide  
In which brave men could sail across waters wide.  
Then said the magician as his work he did scan,  
"I now think she'll quite suit the Historical Man."



"I've just learned," said the nomadic member, "of a circle at Satillo in Mexico, and want to mention it here. I shall have some further details later, or possibly they may send a delegate, as the circle has been formed by some Presbyterian missionaries, and in due time one of them will doubtless have a furlough. They are quite jubilant over their group of nine readers, for Satillo, which is a town of 20,000, naturally contains very few 'foreigners'—and those who read only Spanish cannot of course become Chautauquans."



"I hope no one will think that New England is running behind just because we've been rather quiet," remarked a Connecticut member. "Connecticut certainly is very much alive, and there are an unusually large number of new circles. Our little paper, *The Chautauqua Idea*, is the outgrowth of the Connecticut Chautauqua Assembly near Plainville, and it publishes a good deal of local Chautauqua news which puts us quite in touch with each other. I spent a few days in Providence, Rhode Island, a few weeks ago, and they had just held a fine reunion of circles as the guests of the Vincent Circle of Mathewson Street M. E. Church. Mrs. A. M. Hemenway, president of the C. L. S. C. Class of 1903, gave a stereopticon lecture on Chautauqua and its work, and the Auburn, Edgewood, and East Providence circles were well represented. I learn also of a large new circle in the Lawrence Street Congregational Church at Lawrence, Massachusetts, and another at Portland, Maine."

# Talk about Books

Books pertaining to the subjects upon which THE CHAUTAUQUAN is specializing this year are referred to and characterized from month to month in the bibliographies accompanying the articles in the magazine. Further references to books and periodicals occur in the numerous outlines and programs in The Round Table.

From *The Literary World's* resume of fall publications we reproduce the following notices of new books which relate to our magazine topics for the year:

"Greater Russia." Wirt Gerrare. Descriptive of the present condition and prospects of the Russians and of foreign settlers in European Russia and Northern Asia; of recent changes and the causes that have produced them; of the commercial and industrial development of the empire; of the progress made in exploiting its natural resources; of the men who are growing wealthy there and the means they employ; and incidentally of the best openings for foreign enterprise and investment in Russia and Siberia. The Macmillan Co.

"All the Russias." Henry Norman. Some of Mr. Norman's qualities bespeak confidence for the importance and value of this work, which has been more than two years in preparation. Over 100 illustrations. Charles Scribner's Sons.

"The New Empire." Brooks Adams. Mr. Adams's two axioms are that self-preservation is the paramount national instinct as it is the individual, and that nations like men follow the path of least resistance. America's chief danger, he argues, lies in the conservatism which hinders her from changing her clothes to suit new vocations. The Macmillan Co.

"History of Commerce and Industries." Worthington C. Ford. A concise history of the development of trade and industry from the earliest times. Illustrated with maps showing the gradual spread of commerce throughout the world. D. Appleton & Co.

"The East of Today and Tomorrow." Right Rev. Henry C. Potter, bishop of New York. The result of Bishop Potter's visit to Japan, China, India, the Hawaiian Islands, and the Philippines just after the more serious hostilities in the Philippines and the quelling of the Boxer movement in China. Deals with the religion, tradition, class prejudice, method of living, politics, and beginning of development in these two coun-

tries, and in Japan, India, and the Hawaiian Islands. The Century Co.

"The Coming City." Richard T. Ely. A forecast of future conditions, based upon the current marvelous increase in urban populations, and directed towards the ideal of municipal government. T. Y. Crowell & Co.

"Furniture of Olden Times." Frances C. Morse. A handbook by a well-known collector of many years' experience, with 300 illustrations, many of which are full-page, chosen by an expert photographer from the chief public collections of this country and the houses of many inheritors of old furniture. The Macmillan Co.

"The Art of Walter Crane." P. G. Konody. With 190 illustrations, including twenty-four colored plates and eight photogravures, representing the artist's work in oil and water-color, book illustration, wall-papers, etc. The contents include chapters on Art and Socialism, The Making of the Artist, Art for the Nursery, Book Illustrations, Walter Crane the Painter, Theory and Practice, Walter Crane the Craftsman, The Harvest of Honours, List of Walter Crane's Exhibited Pictures, List of Books Illustrated or Written by Walter Crane. The Macmillan Co.

"Phases of the Art of Bookbinding." S. T. Prideaux. A limited edition of probably not over 500 copies, copiously illustrated by a practical designer, and itself instancing woman's gifts and success in an unwonted profession. Charles Scribner's Sons.

"The Queen of Quelparte", done into a book of 330 pages, illustrated by W. S. Lukens, comes with the fall publications. The first draft of this unique story of the Far East was given to the public in the pages of this magazine. It deals with Russian political intrigue of more than semi-historical character, and the strange tale of a strange land pioneered an absolutely new field. The author has in several particulars strengthened a story which was a good one to begin with. Descriptions of Korean scenes and superstitions are fresh and exceedingly effective. At times local color seems to be sacrificed to Americanistic phraseology in a somewhat disconcerting way. It is, however, the Oriental intricacy of plot instead of character-drawing which makes a fascinating story without a parallel in popular historical fiction. Mr. Hulbert secured his materials at first hand

in Korea during the times which he depicts.

F. C. B.

["The Queen of Quelparte." By Archer Butler Hulbert. \$1.50. Boston: Little, Brown & Co.]

The first of a series of sixteen monographs on the history of America as portrayed in the evolution of its highways, of war, commerce and social expansion deals with the "Paths of the Mound-Building Indians and Great Game Animals." Beginning with September, 1902, one volume is to be issued every two months. This field of historical research has much of "human interest". Readers of *THE CHAUTAUQUAN* who recall chapters on highways and transportation in "The Expansion of the American People", will take great pleasure in this new series devoted to exhaustive study of Indian thoroughfares, Washington's Road, portage paths, canals, etc.

Mr. Archer Butler Hulbert is the author of the series, and his work in this line has won deserved praise from leading historians and teachers of American history. Volume 1 presents evidence that mound-building Indians found and opened the great land thoroughfares on the watersheds of America; the second part of the book traces the "buffalo roads".

["The Historic Highways of America. 1. Paths of the Mound-Building Indians and Great Game Animals." By Archer Butler Hulbert. Limited editions, in sets only, \$2.00, \$2.50, \$5.00. Cleveland, Ohio: The Arthur H. Clark Co.]

Readers of this magazine will recall the original research in the field of "Word Coinage" by Leon Mead, which became a feature of our "American Year". Mr. Mead has continued his investigations far beyond the interesting stage indicated by the contributions made to these pages, and the result is a volume in the "Handy Information Series", with the sub-title, "An Inquiry Into Recent Neologisms; also a Brief Study of Literary Style, Slang and Provincialisms". The book is packed full of bits of word history which cannot fail to appeal to workers in words, whether they have consciously or unconsciously coined words themselves or not. Besides the chapters dealing with "Neologisms by Living American Authors", the titles "Slang", "Provincialisms and Americanese", "Some Verbal Curios", "Words and Literary Style" indicate excursions to which the subject leads. In treating of "Language

and Culture" the author hopes for an international academy for authoritative decisions and suggestions on disputed questions in language. The practical arrangement of the index to this volume is worthy of note.

F. C. B.

["Word Coinage." By Leon Mead. (Handy Information Series.) 18mo, 280 pages, 45 cents net. Postage 5 cents. New York: Thomas Y. Crowell & Co.]

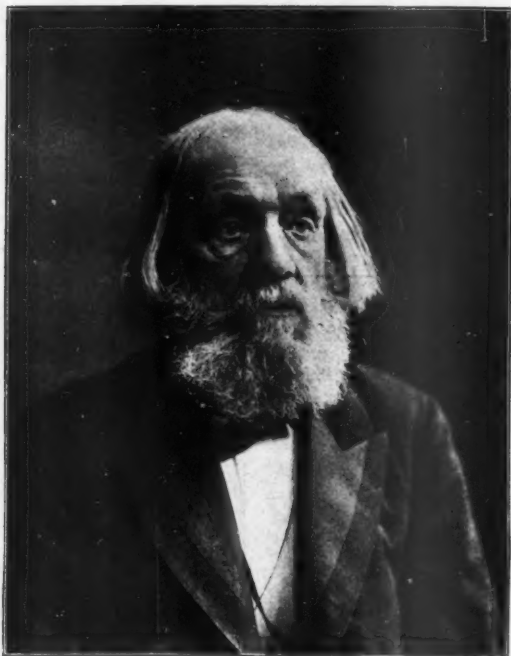
The teacher or student of English history who does not henceforth regard the recently



Little, Brown & Co.

FROM "THE QUEEN OF QUELPARTE", BY ARCHER BUTLER HULBERT.

issued volume, "English History as Told by English Poets", as an inseparable companion to his specified prose text-books, is not alive to his privileges. The editors speak truly when they say in their preface, "The dullness of a record was never yet proof of its veracity", and have offered in their compilation of both history and literature a gracious, yet enlivening, aid to the realization of facts, the remembrance of dates, and the association of personality with events. From the far-off, unhappy days of Boadicea to the proud and prosperous times of Victoria the story of England's greatness



The Macmillan Company.

FROM "MEMORIES OF A HUNDRED YEARS", BY EDWARD  
EVERETT HALE

is told in carefully chosen selections from English poetry. The notes prefixed to these selections furnish a continuous historical outline, while other notes at the end of the book provide the requisite explanation of difficult passages or a gentle extenuation of the poetical license that sometimes disregards commonplace facts. A. E. H.

["English History as Told by English Poets." Compiled by Katharine Lee Bates and Katharine Coman. New York: The Macmillan Co.]

Frederic Harrison's volume in the "English Men of Letters" series may not be neglected by any student of John Ruskin, whether he be disciple or critic. Frankly Mr. Harrison states, "Though an ardent admirer of the moral, social, and artistic ideals of John Ruskin, myself, I am sworn as a disciple of a very different school, and of a master whom he often denounced. As a humble lover of his magnificent power of language, I have studied it too closely not to feel all its vices, extravagances, and temptations. . . . If admiration, affection, common ideals, aims, and sympathies,

can qualify one who has been bred in other worlds of belief and hope to judge fairly of the life work of a brilliant and noble genius, then I may presume to tell all I know and all I have felt of the 'Oxford graduate' of 1842, who was laid to rest in Coniston Churchyard in 1900." Thus writing, from a personal acquaintance of over forty years, this volume, professing to denote Ruskin's place in English literature chiefly, presents a most interesting collection of personalia. F. C. B.

["John Ruskin." By Frederic Harrison. ("English Men of Letters" Series. Edited by John Morley.) 75 cents net. New York: The Macmillan Co.]

A book that bears upon its title page these words, "The Poetry of Robert Browning, by Stopford A. Brooke", gives to the world no insignificant promise of interest and help. When we remember that Matthew Arnold, in an essay now become a classic, pronounced Mr. Brooke a worthy guide through the entire realm of English literature, this offer of guidance in the study of so complex a representative of that literature as Brown-





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By his success in combining charm and liveliness with analytical detail, Mr. Brooke has created a work both helpful to the student of Browning and stimulating to those who have still to know him. M. D. J.

["The Poetry of Robert Browning." By Stafford A. Brooke, M.A. \$1.50. New York: Thomas Y. Crowell & Co.]

Sir Alfred Lyall enters a field rather new to him in his book on "Tennyson" for the "English Men of Letters Series". As he himself frankly says, the recent "Memoir" of his father by the present Lord Tennyson is so thorough that it leaves almost nothing to be added. "Nearly all of the private or personal facts and incidents connected with Tennyson or his family have, therefore, been necessarily taken directly from the 'Memoir'." The problem here before the writer was one of selection, and in this he has shown excellent judgment, bringing the two large volumes of the "Memoir" down to a single compact one, and yet retaining the more essential matter. In addition to this, we find a sane and discriminating criticism of the laureate's writings, considered not by themselves, but as part of the man and the man's life. If no valuable new light is given us, still we have a "book on Tennyson" which cleanly fulfills its purpose of presenting in small space and in good form the vital

points of the subject treated. A. S. H.

["English Men of Letters. Tennyson." By Sir Alfred Lyall, K.C.B. 75 cents. New York: The Macmillan Co.].

Professor Sears has written a human literature. His purpose is to show the growth of letters in America, and he is eminently successful. There is no old-fashioned list of names, dates, and a hundred details that might have place in a biography, but throw no light upon the man as a writer, or on his writings as written by the man, or upon his times and surroundings as influencing his work. Our literature is treated as an organic whole, every period has its place and function, every man and every work is shown in proper relation to the whole scheme. Only the pertinent points of his life and surroundings are noted. Selections are chosen that exemplify "the writer's manner and method, and that illustrate the spirit of the time and place in which they were written or of which they may discourse". Always his treatment is broad, fair, and clear. The presentation of the present situation in the world of letters is particularly interesting.

A. S. H.

["American Literature in the Colonial and National Periods." By Lorenzo Sears, professor in Brown University. \$1.50 net. Boston: Little, Brown & Co.]

Both the strength and weakness of a Chinese reformer's appeal seem to be disclosed most vividly in such paragraphs as these:

"To sum up: Chinese learning is moral. Western learning is practical. Chinese learning concerns itself with moral conduct. Western learning, with the affairs of the world. What matters it, then, whether Western learning is mentioned in the classics or not, if it teaches nothing repugnant, or antagonistic, to the genius of our books? If the Chinese heart throbs in unison with the heart of the sages, expressing the truth in irreprovable conduct, in filial piety, brotherly love, honesty, integrity, virtue; if government is loyalty and protection, then let government make use of foreign machinery and the railway from morning to night, and nothing onward will befall the disciples of Confucius.

"But if the ruling classes conclude to remain befuddled, indolent, aimless, braggart, useless, ignorant, and not *fung*; if they elect to continue hopelessly proud, overbearing, sitting complacently in their places whilst the country is going to pieces and the holy religion is being eradicated; al-

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though they may adorn themselves in all the regalia of Confucius and quote long and elegantly from the Classics; although they may compose extended essays on ancient subjects and talk learnedly about moral philosophy, the whole world will forever reproach and revile them, saying, 'Behold the scapegraces of Menicius and Confucius!'"

The writer is Chang Chih-Tung, viceroy of Hupeh and Hunan, whose writings in Chinese had the official sanction of the Emperor Kwang Su, before the dowager empress and the reactionaries overwhelmed him. The volume as translated into English is incomparably the most interesting contribution to the literature on Chinese development which we have seen. F. C. B.

["China's Only Hope. An Appeal by Her Greatest Viceroy, Chang Chih-Tung, with the Sanction of the Present Emperor, Kwang Su." Translated from the Chinese edition by Samuel I. Woodbridge. Introduction by Griffith John, D.D. New York, Chicago, Toronto: Fleming H. Revell Co.]

Perhaps some of us could not tell with certainty just where Czernova is or was, though at the time the scenes of the story, "The Shadow of the Czar", were being enacted, it maintained embassies at St. Petersburg, Vienna, and Berlin, had a prime minister the superior in astuteness of Metternich himself, and a lovely young princess whose rightful claim to the throne was disputed by a bold, bad duke with the Russian czar for his ally. However, a handsome young Englishman with a military title and heaven-born gifts for emergencies intervenes and—do we need to say more to indicate what exciting situations may be had for the reading?

A. E. H.

["The Shadow of the Czar." By John R. Carling. \$1.50. Boston: Little, Brown & Co.]

Senator Hanna's views on the mutual relations of "Labor and Capital" may surprise persons who have not read him carefully. As one of the large employers of labor he speaks from experience, and his defense of labor unions as he has found them has exceedingly timely interest. A cheap but attractive booklet containing the authorized reproduction of an address delivered during Labor Week at Chautauqua in August deserves the widest circulation. The booklet carries the latest photograph of Mr. Hanna.

B.

["Labor and Capital." By Marcus A. Hanna. 10 cents. Chautauqua Press: Springfield, Ohio.]

Mr. Stanley Weyman's last book, "In Kings' Byways", is a volume of short stories which tell, as the name suggests, of the acts of kings and courtiers not written in the "Book of the Chronicles". The scene of the stories, with one exception, is in France; the time the eighteenth century, or the period when romance was the serving-maid to kings. For in those days a king, when he had finished his daily task of making wars and signing death warrants, had only to take down his long, black cloak from its nail and sally forth to find delightful adventures awaiting him. In those days, too, the law of old-time romance that no hero should die except when he had gained great honor by his death was always obeyed. These entertaining stories, however, do not all deal with the midnight adventures of kings and the saving of reckless heroes to future love and honor. There is one delightful story of how a great cardinal brings a mighty and avaricious bishop to ridiculous downfall by leading him to find the wrong lost dog to return it with great eclat to the queen. In reading those stories one is surprised anew by the ease with which Mr. Weyman takes his readers back into the eighteenth century days and holds them chained and delighted to the end.

B.

["In Kings' Byways." By Stanley J. Weyman. New York: Longmans, Green & Co.]

"The Life of a Woman" might be quite as aptly named "A Lesson for Husbands", and if all the husbands read it and took its lessons to heart the wife's existence would lose much of its monotony, and there would be fewer wrecked families and desolate hearthstones. A girl, living alone with her father and a friend of his youth who has seen much of the world and is blasé, grows up to womanhood with her mind and heart filled with dreamy anticipations of the opportunities that life must bring her of seeing and doing and being. She marries a man who is as unimaginative and practical as she is dreamy, and her hopes and dreams are shattered one by one, and life becomes commonplace and dull. She sees her husband's affection for her gradually transferred to her children, and her efforts to win him back meet with humiliating failure. The unfulfilled longings of her heart lead her into dire temptations, but her love for her children and loyalty to her marriage vows keep her true to herself. The death of the old friend of her father, who had a little romance all his own, destroys her last hope of emancipation from the dull routine

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of life, and she feels herself conquered by circumstances.

As a literary effort the book has little of which to boast. Sentences are involved, as for instance, where the "worn old swing-ropes" seems to be "broken occasionally by a momentary snatch of strident song from the kitchen". Want of a comma makes Fourteenth street blue instead of the street car. We are constantly running up against such words as "ironicalness", "shylessly", and "tiredly", and we find ourselves wondering what the conditions are that make on a moonlight night "the lawn light as day, but the air dark". There is much of color in the book, chiefly yellow. The dawn is spoken of as a "pale, canary yellow streak that broadened across the horizon"—the second page beyond mentions the heroine as buying canary-colored ribbon, and she frequently poses as a study in white and yellow. It rather jars, also, to hear the children repeatedly called the "kids", and to be informed incidentally that the heroine smokes cigarettes.

F. M. H.

["The Life of a Woman." By R. V. Risley. Chicago: Herbert S. Stone & Co.]

There is an indefinable charm about such a Kentucky idyll as "The Love Story of Abner Stone". It is a bachelor's love of nature and a dog, later exchanged for love of nature and a maid who loves nature, too, which forms the motive of the story. The writer's appeal to the lover of nature is fresh, untrammelled, delightful. He has also vividly pictured some of the bygone social conditions of a region already idealized by others. Here is a quaint, wholesome love story.

F. C. B.

["The Love Story of Abner Stone." By Edwin Carlile Litsey. \$1.20 net. New York: A. S. Barnes & Co.]

"Napoleon Jackson, the Gentleman of the Plush Rocker", "marked for rest" by his hard-working slave mother, had been fortunate enough to win the heart of industrious Rose Ann, and we find him the immaculately dressed, never tolling head of a large and joyous family. His wife works at her tubs: he dreams in the plush rocker; both are satisfied, and very, very happy. Says Rose Ann: "I married for love, an' I got it, an' I'm happy in it! . . . No, 't'aint dat 'Poleon don't want to work; howsomever, I don't say he do, but ef he did, he couldn't. I done seed it tried. . . . It's a spell she laid on 'im." Each fills all the wants of the other, and we come to see

that Rose Ann needs no sympathy, and that Napoleon, gentle and loving, the adoration of children and wife alike, may be spared our censure. The same conviction is borne home to the half-earnest local "regulators" in a scene that is finely humorous and evermore finely pathetic. The simple little story with its enticing atmosphere, clean-cut characters, and easy style, brings us very close indeed to the sweeter side of nature, and behold! when we lay it down, we have learned a very human lesson, perhaps a half-dozen of them. And it is some time before we realize just how great these lessons are.

A. S. H.

["Napoleon Jackson, the Gentleman of the Plush Rocker." By Ruth McEnery Stuart. New York: The Century Co.]

Mr. Hamerton believes that the "Intellectual Life" is possible to every one who faces even the commonplaces of his daily life with a desire to find and hold fast the higher things in it, to seek out the perfect wisdom, truth and justice. For to him the intellectual life is an attitude of mind, and school and teacher must needs arise to one who asks for them. Neither books nor information is the essential of the intellectual life—it is the mind habit, the aspiration, that determines it. The author considers "the possibilities of a satisfactory intellectual life under various conditions of ordinary human existence" and his purpose is to save the striver from loss of time and effort through needless discouragement and misdirected energies. And in this purpose he must succeed at least in part, for he brings to the perplexed and groping mind the light of true proportion, and true proportion makes all things clear. The letters of which the book is composed cover a tremendous field—physical and mental bases, education, time, money, custom, society and solitude, women and marriage, professions and surroundings. Yet in an easy, personal way they cover it well—cover it with fairness, breadth, insight. It is a book that really helps.

A. S. H.

["The Intellectual Life." By Philip Gilbert Hamerton. \$1.50 net. Boston: Little, Brown & Co.]

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["The Making of a Country Home." By J. P. Mowbray. \$1.50. New York: Doubleday, Page & Co.]

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["England's Story. A History for Grammar and High Schools." By Eva March Tappan. 85 cents. Boston: Houghton, Mifflin & Co.]

A new book of James Whitcomb Riley's would be welcome at any season of the year. "The Book of Joyous Children" will be among the volumes eagerly picked out for purposes of remembrance during holiday time. It contains more than fifty sets of verses—inimitable "child-sagas" rendered by that genius which recalls what most of us think we have forgotten until he brings it back. Quoting is best praise:

#### FOOL-YOUNGENS.

Me an' Bert an' Minnie-Belle  
Knows a joke, an' we won't tell!  
No, we don't—'cause we don't know  
Why we got to laughin' so;  
But we got to laughin' so,  
We ist kep' a-laughin'.

Wind wuz blowin' in the tree—  
An' wuz only ist us three  
Playin' there; an' ever' one  
Ketched each other, like we done,

Squintin' up there at the sun  
Like we wuz a-laughin'.

Nothin' funny anyway;  
But I laughed, an' so did they—  
An' we all three laughed, an' nen  
Squint' our eyes an' laugh' again:  
Ner we did ist p'ten—  
We wuz shore-'nough laughin'.

We ist laugh an' laugh', tel Bert  
Say he *can't* quit an' it hurt.  
Nen I *howl*, an' Minnie-Belle  
She tear up the grass a spell  
An' ist stop her yeers an' yell  
Like she'd die a-laughin'.

Never sich fool-youngens yit!  
Nothin' funny—not a bit!  
But we laugh' so, tel we whoop'  
Purt' nigh like we have the croup—  
All so hoarse we'd wheeze an' whoop  
An ist choke a-laughin'.

#### A PARENT REPRIMANDED.

Sometimes I think 'at parunts does  
Things ist about as bad as us—  
Wite 'fore our vurry eyes, at that!  
Fer one time pa he scold' my ma  
'Cause he can't find his hat;  
An' she ist *cried*, she did! An' I  
Says, "Ef you scold my ma  
Ever again an' make her cry,  
W'y, you sha'n't be my pa!"  
An' nen he laugh' an' find his hat  
Ist wite where ma she said it's at!

["The Book of Joyous Children." By James Whitcomb Riley. Illustrated by J. W. Vawter. \$1.20 net. New York: Charles Scribner's Sons.]

The first story by Mr. Josiah Flynt, widely and favorably known for his striking and practical contributions to a working knowledge of sociology in its present stage of evolution, will naturally attract attention from others than the receptive reader of stories in general. It is a story of tramp life. Benny, the "little brother", the restless, eager child, who is constrained in springtime to yield to the feeling described by Chaucer,

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are linked with Benny's disappearance and hoped-for return. The story was doubtless written with a purpose, but somehow just fails to be convincing. A. E. H.

["The Little Brother." By Josiah Flynt. \$1.50. New York: The Century Co.]

"Child Study of the Classics" is a praiseworthy attempt and attainment to introduce to the child mind through a series of "Flower Tales", "Star Tales", and Sea Tales" the familiar characters of ancient mythology, those "fair humanities of old religion", that they may be dear and natural companions in the dream days of the unfolding imagination. There is besides a group of miscellaneous tales by which Arachne and Tithonus and Pegasus and other notable beings of the antique world are associated by companionship in the same book with the flower-folk and the starry people and the dwellers of the sea. The pretty illustrations go well with the simple, tasteful character of the book. A. H.

["Child Study of the Classics." By Grace Adele Pierce. Boston and Chicago: New England Publishing Co.]

Choice indeed is the privilege that the children of this age enjoy of studying nature from such sources as Kipling's "Jungle Books", Thompson-Seton's "Wild Animals I Have Known", and this latest production, "School of the Woods", which stands shoulder to shoulder with the others. Mr. Long, the author, has a rare insight into animal life, and enchants his readers with his charming descriptions and alternating touches of pathos and wit.

The introductory chapter entitled "On the Way to School" emphasizes his idea that "instinct plays a much smaller part than we have supposed" in the lives of animals, and that "an animal's success or failure in the ceaseless struggle for life depends not upon instinct, but upon the kind of training which it receives from its mother". Many instances which he cites certainly seem to prove his point. His wonderful sympathy with animal nature is amply illustrated in the chapters "What a Fawn Must Know", and "A Cry in the Night", and ought to arouse a corresponding tenderness in the hearts of his readers for the gentle, much-abused deer. "There are always two surprises when you meet a bear. You have one, and he has the other." Thus opens a most delightful chapter. The names which he uses for birds and animals are those given by the Millicete Indians, and an explanation in the preface of the reasons for their use

and a glossary pronouncing and defining them add much to the interest.

Great credit is due Mr. Chas. Copeland for the sympathetic manner in which he has brought out the author's thought in the illustrations in which the volume abounds. Paper and type are equally worthy.

F. M. H.

["The School of the Woods." By William J. Long. Boston and London: Ginn & Co.]

The volume "Poems and Inscriptions", by Richard Watson Gilder, contains the verse written by him since "In Palestine" was published, and is a collection of poems for which the subjects have been supplied by home scenes, foreign travel, and various civic themes. The little book is also a memorial of the Pan-American Exposition, as it contains the inscriptions written for the buildings and monuments of that "City of Light". A. E. H.

["Poems and Inscriptions." By Richard Watson Gilder. New York: Century Co.]

John Vance Cheney is pre-eminently the lyricist of nature in her songs and her silences, her tenderness and her melancholy. His latest volume, "Lyrics", holds, therefore, many an interpretation, suggestion and echo of nature-music throughout the circling year. Mingled with these are musings on the melodies and the mysteries of the heart, quatrains in which philosophy is wrought as with jewel points into sparkling bits of verse, and singing of the "vers de societe" order. A. E. H.

["Lyrics." By John Vance Cheney. Boston: C. C. Birchard & Co.]

"The Young Man in Modern Life" is a little volume that every young man should add to his library. It is genuine and sincere, and full of sound and helpful advice. H.

["The Young Man in Modern Life." By Beverley Warner, D.D. 85 cents net. New York: Dodd, Mead & Co.]

Chautauquans always welcome "The Sunday-School and Chautauqua Booklet", edited by the daughter of W. A. Duncan, honorary secretary of Chautauqua for life. The booklet for 1903 is the seventeenth volume. It is attractively bound in four colors with illuminated cover, and contains an introduction by Dr. A. E. Dunning, secretary International Lesson Committee. It is especially adapted for daily devotional readings, and makes a most acceptable gift. F. C. B.

["The Sunday-School and Chautauqua Booklet." Edited by Grace Leigh Duncan. 25 cents. Syracuse: Lyman Bros.]

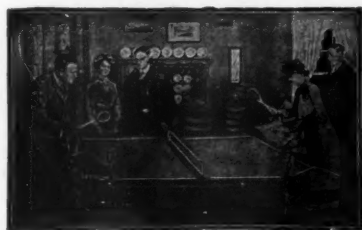


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### ADDRESS

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## DOMESTIC.

October 1.—The New York Democratic state convention embodies in its platform government ownership of anthracite mines.

3.—At the Washington conference between President Roosevelt, the operators, and the representatives of the miners, the operators refuse all of Mr. Mitchell's plans to settle the strike by arbitration.

4.—Continued American successes are reported from Mindanao. Troops disperse crowds of miners at several points.

5.—The president holds another conference on the strike. The operators still demand military protection in order to mine coal.

6.—The entire division of the Pennsylvania national guard is ordered to the strike region by Governor Stone. The annual encampment of the G. A. R. begins at Washington. The National Irrigation Congress meets in Colorado Springs.

7.—President Roosevelt appeals to the miners to resume work, promising to appoint an investigating commission, and to do all in his power to bring about a settlement according to the report of this commission. English miners vote financial aid to the strikers in America.

8.—President John Mitchell, of the United Mine Workers, declines the president's offer.

9.—General Thomas J. Stewart, of Pennsylvania, is elected commander-in-chief of the G. A. R.

10.—The operators reject a settlement proposition offered by Governor Odell on the ground that it involved recognition of the miners' union.

11.—The crown prince of Siam arrives in New York, and pays his respects to President Roosevelt.

12.—The union ends the strike of street car men in New Orleans by accepting the terms offered by the governor of Louisiana.

13.—J. P. Morgan confers with the president and Secretary Root, and, on behalf of the operators, agrees to submit to the decision of a commission to be appointed by the president. The supreme court meets for its fall term.

14.—The International court of arbitration at The Hague decides the pious fund case between the United States, in behalf of the Catholic Church in the Southwest, and Mexico, in favor of the former.

16.—The United Mine Workers accept the president's commission, and the end of the strike seems assured.

17.—Secretary Shaw, to relieve further the financial stringency, authorizes the purchase by the treasury department of 1925 four per cent bonds at 137%.

18.—President Roosevelt warns all federal office holders that the law regarding political contributions must be strictly obeyed.

21.—The mine workers' convention, by a unanimous vote, agree to submit their grievances to the commission, and declare the strike off.

24.—The coal strike commission meets in Washington.

30.—The strike commission inspects two mines. General Miles arrives in Manila.

## FOREIGN.

October 1.—Several famous Boer leaders sail for the United States by way of England.

4.—The Central American court of compulsory arbitration is installed at San Jose, Costa Rica. A Russian warship, in violation of the Berlin treaty, is anchored in the Bosphorus.

5.—English mines prepare to ship a large amount of coal to the United States. Dreyfus and thousands of Parisian workmen attend the funeral of Emile Zola.

6.—The Macedonian rebellion has proved very serious, and it is believed that Turkey cannot control it. In France 25,000 men have quit work in the coal fields. The Canadian-Australian cable has been laid from Vancouver to Fanning Island, a distance of 3,455 nautical miles.

7.—France and Siam sign a boundary treaty at Paris.

8.—A general strike of the French miners calls out 47,000 men. A part of Manchuria is restored to China.

11.—Haitian revolutionists win a victory over the provisional government.

13.—Heavy battles are fought in the Macedonian, Venezuelan, and Haitian revolutions. Turkey complains to the powers that Bulgaria is inadequately guarding her frontiers. A new revolution breaks out in Santo Domingo.

15.—It is reported that the Turks have destroyed several Christian villages in Macedonia and massacred the inhabitants. It is claimed that the minister of war has deposed the president of Colombia.

18.—After seven days' severe fighting the Venezuelan revolutionists retreat, the losses on both sides amounting to 3,000 killed and wounded. The British punitive expedition in Somaliland has a heavy engagement.

19.—Bulgarian mass meetings protest against Turkish misrule in Macedonia.

22.—The Danish rigsdag rejects, by a tie vote, the bill for the ratification of the treaty for the sale of the Danish West Indies to the United States.

23.—The French government tries to bring the coal strike to a settlement through arbitration. England, France, and Germany agree to a military evacuation of Shanghai.

26.—The Russian government issues a censorship code for editors.

27.—The liberal leaders in the British house of commons aid the Irish members to a hearing on the crimes act question, the proclamation of which is condemned.

28.—General Uribe-Uribe surrenders his insurgent force to the Colombian government.

29.—French coal operators agree to meet strikers, but are not yet ready to arbitrate.

## OBITUARY.

September 29.—Emile Zola, the famous novelist, dies in Paris from asphyxiation.

October 1.—Rear Admiral James E. Jouett dies at his home near Washington.

6.—Canon George Rawlinson, the historian, dies at Canterbury, England. Lin Kun Yi, the viceroy of Nankin and senior guardian of the heir apparent to the throne of China, is dead.

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"SAXON AND SLAV"—OCTOBER.

1. At the time of the Spanish exploration in the 16th century the Zunian Indians were divided into seven tribal communities, occupying as many distinct pueblos. This latter circumstance gave rise to the rumor of the "Seven Cities of Cibola". The Zunis were called by the Spaniards the people of Cibola. 2. Kingley's "Westward Ho!" 3. They were hunted and stolen in Africa and bartered for products of western civilization.

"SAXON AND SLAV"—NOVEMBER.

1. Government under direct control of the crown. Three councils—one being a superior council of thirteen men to reside in England. Members appointed by crown. Two inferior councils—one for the Plymouth colonies, the other for the London colonies, each of thirteen men, to reside in colony. Members appointed as crown should direct. President of this local council to be the executive. No provision for popular government. [See charter of 1606 in MacDonald's "Select Charters illustrative of American Hist., 1606-1775", or in Preston's "Select Documents illustrative of Amer. Hist.".] 2. (a) exaggeration of voyagers and explorers in their accounts of their experiences. (b) General lack of scientific and geographical knowledge of Europeans of the time. (c) Partial character of early explorations. (d) Confusion of America with Asia fostered belief in existence of wealth. (e) General inadequacy of facilities for communicating information. 3. Sepoy rebellion (1756). Rising of the native troops of India employed in the English service in India. [Any English history.] 4. Navigation acts aimed originally against the Dutch carrying trade. Affected American colonies by restricting trade to that with mother country. Subsequent acts restricted inter-colonial trade. A much-emphasized (probably over-emphasized by the colonists) cause of the Revolution. Acts always quite generally evaded by colonists. 5. English had possession merely of narrow belt between Atlantic and the Alleghenies. The French possessed all Canada (as far west as explored at all), all the Great Lake region, and all the Mississippi Valley. French claims much more extensive, though lands not so compactly settled as those of the English. 6. (Best brief statement in Channing's "Student's History of the U. S.") (a) Revenues to be raised by taxes on tea, etc., to be used exclusively in and for the colonies. (b) Colonies should bear at least part of the cost of their defense in the preceding struggle with the French (the French and Indian war). (c) The colonists were as much represented in the English Parliament as five-sixths of the people in England (who had no vote—this was before the reform measures of the XIX century). (d) Representation in Parliament was essentially by classes or industries. That is, a merchant member represented mercantile interests in general, home and colonial, etc.

"A READING JOURNEY THROUGH RUSSIA"—  
OCTOBER.

1. Under Ivan III. 2. The Palace of the

Star, two-storied marble structure, the favorite palace of Abdul Hamid II. 3. Because it was the principality of Moscow or Muscovy which developed into the Russian Empire. 4. (a) The disaffection of Khmelnitsky and his followers, and their warfare against Poland from 1640 to 1650. (b) The invasion of Poland by the Swedes under King Charles Gustavus, the apparent submission of Poland, the flight of King Kasimir, his return, and the arousing of the commonwealth to expel the invaders. Famous siege of Jasna Gora in 1655. (c) Invasion of the Polish territory of Ukraine and Podolia by the Turks under Mohammed IV, with siege and fall of Kamenitz. 5. A medieval confederation of cities of Northern Germany and adjacent countries, called the Hanse towns, at one time numbering about ninety, with affiliated cities in all parts of Europe, for the promotion of commerce by sea and land, for its protection against pirates, robbers, and hostile governments. 6. Jagiello was grand duke of Lithuania from 1381-1434. He embraced Christianity and married Hedwig, the queen of Poland, whereby he ascended the Polish throne as Wladislaw II in 1386. He defeated the Teutonic knights at Tannenberg in 1410. John III, Sobieski, was king of Poland 1674-96. He brought an army of 20,000 Poles to the relief of Vienna, before which he gained a celebrated victory over the Turks September 12, 1683. Poniatowski, king of Poland 1764-95. He was elected through the intervention of Russia. He was in 1795 forced to sign the third partition of Poland, which ended his kingdom.

"A READING JOURNEY THROUGH RUSSIA"—  
NOVEMBER.

1. A Cossack chief, educated at the court of Poland, but became chief of the Cossacks in 1687. With a view to becoming independent of Russia, he conspired first with the king of Poland and then with Charles XII of Sweden. Besieged by the Russians in his capital Baturin, he escaped to the camp after the battle of Pultowa. He committed suicide by taking poison. 2. A Russian novelist and dramatist 1809-52. Professor of history in the University of St. Petersburg for a year, when he resigned, and devoted himself to literature. He left Russia in 1836, and lived most of the time in Rome. His chief works were "Dead Souls", "Taras Bulba", "Tales from a Farm House near Dikanka" and "The Inspector". He fell into a state of fanatical mysticism, and died from the effects of it. See C. L. S. C. book "A Survey of Russian Literature". 4. Probably at Nicomedia in Bithynia in 235 or 306 A. D. According to legend, she was beheaded by her father for her heresy. The facts are not known. 5. "With Fire and Sword", Sienkiewicz. 6. In Cappadocia, Asia Minor. 7. There are three views: (a) That they were of Scandinavian origin. (b) That they were Slavs, and came either from the Slav shores of the Baltic, or from some Scandinavian region where the Slavs had founded a colony. (c) The Varangians were not a nation, but a band of warriors formed of exiled adventurers, some Slavs, others Scandinavians.